METHODISM
AND THE
REPUBLIC

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NEW ENGLAND

METHODIST HISTORICAL SOCIETY,

FROM Board of Home Missions
and Church Extension

OF Philadelphia

April 4, 1908

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The Coming of the White Man

Methodism and the Republic

A View of the Home Field

Present Conditions
Needs and Possibilities

EDITED BY

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First Assistant Corresponding Secretary

The Board of
Home Missions and Church Extension of the
Methodist Episcopal Church

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PREFACE

METHODISM never faced greater responsibilities than now. The Home Field is becoming crucial. The Church is right at heart, but awaits information. This book is a partial answer to an inquiring people.

We owe much to the writers of these chapters. No single pen could have outlined a picture so varied. Our hope is that those who read and are awakened may pass this message to others.

An informed Church will be an aroused Church. The greatest missionary field today lies in American churches. When pastors and congregations of our country know, they will do. The full service of American churches means a speedily evangelized world.

There are other important branches of Methodist home endeavor not covered in this publication; of necessity we deal only with what pertains to, or is affiliated with the Board of Home Missions and Church Extension, and, so immense is this particular field, that we do not present this publication as an adequate survey of it. This is the first and only book of the kind in Methodism, and hence may be counted a beginning.

Robert Forbes,
Ward Platt.

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METHODISM AND THE REPUBLIC

DR. ROBERT FORBES

Wesley's Discovery

Methodism was born when John Wesley's heart was strangely warmed. This took place at a quarter before nine o'clock on the twenty-fourth day of May, 1738. Mr. Wesley's relation to God and God's relation to him were not changed by this experience. He was not converted at that time. He was a Christian—did not need conversion; but he made a great and important discovery, namely: That he was a *son* of God. He did not become a son of God at that moment, but discovered a relation that he already sustained. Methodism took a grand forward step when this devout young Protestant Episcopal clergyman stood on his father's tombstone in the old churchyard and declared, "The world is my parish!"

Early Aggressive Evangelism

"Aggressive Evangelism" was well under way when "In the latter end of the year 1739 eight or ten persons who appeared to be deeply convinced of sin and earnestly groaning for redemption, came to Mr. Wesley in London. They desired, as did two or three more the next day, that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads."

Mr. Wesley had been a missionary in Georgia and was therefore providentially interested in the New World.

An Epoch-Making Battle

A great battle was fought in the year 1759 on the Plains of Abraham at Quebec. This battle was not so great in the number of men engaged and the number of lives sacrificed as some others, but it was exceedingly important in that it decided that English and not French should be the dominant language on the continent of America; that Protestantism and not Romanism should mould the religious thought of the New World.

Travelers reverently stand with uncovered heads beside the monument erected to the memory of General Wolfe, the hero of Quebec.

"In the year 1766 Philip Embury, a Wesleyan local preacher from Ireland, began to preach in New York City, and formed a society, now the John Street Church."

Philip Embury's first congregation consisted of five persons, and their place of meeting was a room in his own home. "Aggressive Evangelism" had made a mighty forward movement.

Methodist History Unfolding

Another local preacher, Thomas Webb, a captain in the British army, soon joined him, and they preached elsewhere in the city and its vicinity.

About the same time Robert Strawbridge, from Ireland, settled in Frederick County, Maryland, preaching there and forming societies. "Aggressive Evangelism" was on the march for the conquest of America.

"In 1769 Mr. Wesley sent to America two itinerant preachers, Richard Boardman and

Joseph Pillmoor, and in 1771 two others, Francis Asbury and Richard Wright.''

The Birth of Our Church Extension Movement

The first Methodist conference met in St. George's Church, Philadelphia, July 24, 1773. There were seventeen preachers present. ''Aggressive Evangelism'' had its eye over a continent and was girding itself for glorious achievement. The words were not used, but the spirit of the movement meant ''America for Christ.''

In 1776, just ten years after Philip Embury began to preach, and four years after the meeting of the first conference, forty-eight patriots signed their names to the Declaration of Independence. These were the days of Lexington, Concord Bridge, Valley Forge, Germantown and Brandywine; the days when the soil of the infant colonies was being baptized with heroes' blood, that a nation might be born.

In the year 1783 Great Britain recognized by treaty the independence of the United States.

Methodism and the Nation Expand Together

In the year 1784 the Christmas Conference met in Baltimore, and the Methodist Episcopal Church was formally organized. Thomas Coke, the first Protestant Bishop of the New World, was there. He came across the sea with the wreath of scholarship on his brow, a Bishop, having been consecrated to the episcopal office by Mr. Wesley. Francis Asbury, the Apostolic Bishop of Methodism, was consecrated at that conference. ''Aggressive Evangelism'' had its vigorous hand on the destinies of the young Republic, and Methodism entered upon its career as an organized Church, the first Episcopal Church on the continent; its purpose being to spread spiritual holiness through these lands.

Who can read the story of the rise of the Republic and the rise of Methodism without believing that God was raising up a great spiritual force that should aid largely in molding the thought and sentiment of the young Nation.

The patriotic attitude of our Church is illustrated in the following from Stevens' "History of Methodism."

An Address to the President, George Washington

"At the New York Conference for 1789 it was deemed expedient to recognize, in the name of the denomination, the new Federal Constitution lately adopted, and the Chief Magistrate, Washington, recently inaugurated. An address to the President was voted by the Conference. Dickins and Morrell were appointed to wait on him, and request him to designate a day for the reception of the Bishops who would present the address. May 29th was appointed, when Asbury, "with great self-possession," says Morrell, "read the address in an impressive manner. The President read his reply with fluency and animation. They interchanged their respective addresses; and, after sitting a few minutes, we departed. The address and the answer, in a few days, were inserted in the public prints; and some of the ministers and members of the other Churches appeared dissatisfied that the Methodists should take the lead. In a few days the other denominations successively followed our example." The address of the Bishops was signed by Coke and Asbury. It said: "We, the Bishops of the Methodist Episcopal Church, humbly beg leave, in the name of our Society, collectively, in these United States, to express to you the warm feelings of our hearts and our sincere congratulations on your appointment to the Presidentship of these States. We are conscious, from the signal proofs you have already given, that you are a friend of mankind; and under this established idea, place as full confidence in your wisdom and integrity for the preservation of those civil and religious liberties which have been transmitted to us by the Providence of God and the glorious Revolution, as we believe ought to be reposed in man. We have received the most grateful satisfaction from the humble and entire dependence on the great Governor of the Universe, which you have repeatedly expressed, acknowledging Him the source of every blessing, and particularly of the most excellent Constitution of these States, which is at present the admiration of the world, and may in future become its great exemplar for imitation; and hence we enjoy a holy expectation, that you will always prove a faithful and impartial patron of genuine, vital religion, the grand end of our creation and present probationary existence. And we promise you our fervent prayers to the throne of grace, that God Almighty may endue you with all the graces and gifts of His Holy Spirit, that He may enable you to fill up your important station to His glory, the good of His Church, the happiness and prosperity of the United States and the welfare of mankind. Signed in behalf of the Methodist Episcopal Church."

Washington's Dependence on God

Washington's Reply

Washington, in reply, said: "I return to you individually, and through you to your Society, collectively in the United States, my thanks for the demonstrations of affection and the expressions of joy offered in their behalf on my late appointment. It shall be my endeavor to manifest the purity of my inclinations for promoting the happiness of mankind, as well as the sincerity of my desires to contribute whatever may be in my power toward the civil and religious liberties of the American people. In pursuing this line of conduct, I hope, by the assistance of Divine Providence, not altogether to disappoint the confidence which you have been pleased to repose in me. It always affords me satisfaction when I find a concurrence of sentiment and practice between all conscientious men, in acknowledgments of homage to the great Governor of the Universe, and in professions of support to a just civil government. After mentioning that I trust the people of every denomination, who demean themselves as good citizens, will have occasion to be convinced that I shall always strive to prove a faithful and impartial patron of genuine vital religion, I must assure you in particular, that I take in the kindest part the promise you make of presenting your prayers at the throne of grace for me, and that I likewise implore the Divine benediction on yourselves and your religious community."

A Patron of Genuine Vital Religion

The story of early Methodism read in the lives of Asbury and his associates, as with brave and dauntless spirits they went everywhere preaching the Word, is as thrilling as a romance.

The Close of the War the Beginning of Our Church Extension

Time wore on until that mighty struggle came in which North and South struggled for the mastery. The boys in blue fought for the Union, the soldiers in gray laid down their lives to overthrow the Union, and after four years of devastating war, in which hundreds of thousands of brave men "hasted to duty and halted in death," peace was restored "with many a sweet babe fatherless and many a widow mourning."

Stevens again notes the contribution of Methodism to the saving of the Union.

"On May 9, 1864, Thomas C. Golden offered a resolution in the General Conference meeting in this city, which was referred to the Committee on the State of the Country, that a committee of three be appointed to proceed to Washington and present to President Lincoln a suitable address, assuring him that we are with him heart and soul in the present struggle.

An Address to President Lincoln

May 13, 1864, Joseph Cummings, Chairman of the Committee on the State of the Country, submitted Report No. 1, recommending that the special committee be increased to five, which was adopted. The committee as appointed consisted of Bishop Edward R. Ames, Joseph Cummings, George Peck, Charles Elliott and Granville Moody.

The address to the President was presented, and his response was reported to the General Conference May 19th by Bishop Ames, as follows:

"Nobly sustained as the Government has been by all the Churches, I would utter nothing which might in the least appear invidious against any. Yet without this it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is, by its greater numbers, the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals and more prayers to Heaven than any. God bless the Methodist Church! bless all the Churches! and blessed be God! who in this great trial giveth us the churches.

Lincoln's Tribute to Methodism

(Signed) "A. Lincoln."

The date of Lee's surrender is April 9, 1865. The act of the Legislature of Pennsylvania incorporating the Church Extension Society (the name afterwards being changed to The Board of Church Extension) bears date March 13, 1865; that is, the Church Extension Society of the Methodist Episcopal Church became a legal corporation twenty-seven days before the Confederacy laid down its arms. Providence was preparing for that "Aggressive Evangelism" which would plant Methodist Episcopal churches in every State and Territory of the Union.

The Board of Church Extension has aided in the erection of about 15,000 church buildings.

Helped to Build One-half Our Churches

This is a wonderful record. The Methodist Episcopal Church has about 30,000 church buildings, and the Board of Church Extension up to January 1, 1907, in a period of forty-three years, aided in building half of the entire number. The names of A. J. Kynett, C. C. McCabe, W. A. Spencer, Manly S. Hard and J. M. King will be forever identified with the growth and glory of Church Extension in the Methodist Episcopal Church.

It should be borne in mind that the work of Church Extension is continued without interruption. A change has taken place in the name of the corporation. It is no longer "The Board of Church Extension," but is now "The Board of Home Missions and Church Extension," the work of Church Extension being continued uninterruptedly, but as a department of the Board having larger powers.

The New Organization

According to the act of the General Conference of 1904 a commission, provided for by that body, reorganized the benevolent boards and societies of the Church. All Home Mission interests were transferred from the Missionary Society to "The Board of Home Missions and Church Extension" on January 1, 1907.

Immigration and Our Church

The tremendous influx of foreigners arrested the attention of the Church and led to the reorganization. If we were not reaching the maximum of our possibilities in sending the Gospel to distant lands, Providence came to our aid by sending the uncounted millions from distant lands to the United States. Our Government with all its faults is the best on God's earth. Our land is a refuge for the distressed people of other lands, and in the order of God's Providence they are coming. We should not prevent their coming. We should rise equal to the demands of the occasion, and give them a cordial welcome. We are to throw around them the protecting folds of our flag, and recognize their rights while we steadily maintain our own. We welcome people from every clime under the shining stars, not to build up a separate nationality, but to become Americans.

The Church, the public school, the secular and religious press, and all the agencies of our splendid Christian civilization must be employed to Americanize and Christianize these immigrants; and the best work for Foreign Missions will be done through The Board of Home Missions and Church Extension if we prove equal to our magnificent opportunity.

How to Do Foreign Missionary Work at Home

To save the Italians in America is the best possible work that can be done for Italy; to evangelize the Afro-American means in due time the evangelization of Africa. We need not go to Jerusalem to evangelize the Jews: they are here. The same is true of all nationalities.

God has been wondrous kind in sending the people from other lands to these shores. We thus reach the question at short range. "America for Christ" means very soon, the "Nations of the world for Christ." Evangelize America, and the problem of the world's evangelization will speedily be solved.

Four Thousand Preachers

The Board of Home Missions and Church Extension carries on simultaneously two lines of work: The Church Extension Department aids in the erection of churches and parsonages by either Loan or Donation, or both. The Home Mission Department aids in the support of ministers. Four thousand such ministers are now being supported in whole or in part by this Board.

Every foot of land under the flag is included in some Annual Conference and there is no reason why either city or country should be neglected. Our Bishops have episcopal supervision in every State and Territory of the Union and our insular possessions. We need a revival of the old circuit system of our fathers to properly care for the country places and smaller villages, and we need immense contributions of money that we may secure real estate and erect suitable buildings for aggressive movements in every great city in the Union. Our chief hope is in the education of our people on Home Mission and Church Extension lines, and our reliance, in order to secure this, is on the intelligence, enthusiasm and hearty co-operation of the pastors.

The Old Circuit System Needed

We recognize the great importance of that magnificent Society in our Church known as the Woman's Home Missionary Society. Their courageous call for half a million of dollars this year, the call of our own Board for one million and a quarter, making a total of $1,750,000, is only a hint or suggestion as to what the Church will give in some blessed year of our Lord before very long, when missionary intelligence shall be more fully diffused and the needs of our great cities and country places are laid upon the hearts of our entire membership.

Our Women

We began on this continent in 1766 without a foot of ground or a building or an organization of any kind. This year (1908) we have more than three millions of members, more than three millions of Sunday-school scholars. Our church buildings are worth more than $160,000,000, and our parsonages nearly

How We Began

How We Have Grown

$27,000,000. This is a remarkable showing. We have a right to "Thank God and take courage." The Nation is young. The Church is young. It is yet possible to undo to a considerable extent the mistakes of the past. Where church property has been sold in the great cities, and we have seen that property in many cases advanced to twice the amount for which it was sold, we must rise equal to the demands of the hour and, regardless of the cost, buy such property as is needed and erect suitable buildings in the great centers of population and establish ourselves, with the understanding that we shall remain there and continue the work of evangelism among native-born and foreign-born people no matter what expense may be involved or how difficult the work is that is to be performed.

We Must Retrieve Lost Churches

The splendid organization referred to above, namely, the Woman's Home Missionary Society, and this great organization, The Board of Home Missions and Church Extension, must become closely affiliated and in mutual helpfulness enter every open door and carry on the work that the Master left unfinished and committed to the care of His Church.

Close Affiliation Needed

We must not neglect the city, as the city is now the frontier. We must not neglect the country, as the country is supplying in large measure strength to city churches and is important for its own sake. "America for Christ" must be shouted from shore to shore until a holy enthusiasm shall be kindled in the hearts of all our ministers and people, until this glorious land, the land we love the best, shall be laid in subjection at the Saviour's feet. We must prove ourselves worthy sons of illustrious sires in State and Church, and our blessed American, Christian civilization must be maintained and its influence extended "to earth's remotest bounds."

Fall Into Line

"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
Oh, be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on.

"In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free,
While God is marching on."

THE SOUTH

OUR WORK AMONG NEGROES IN THE SOUTH

BY DR. ROBERT E. JONES, EDITOR "SOUTHWESTERN CHRISTIAN ADVOCATE"

The American Riddle

At the entrance of the negro building of the Atlanta (Georgia) Exposition, held in 1895, stood a statue, by a negro artist, representing a negro form of strong muscles with a rather questioning look upon his face, with shackles upon his wrists, broken but not off. The shackles of slavery are broken, but much of the effects of slavery remain. Ignorance and poverty prevail, and poverty largely because of ignorance. So long as there are ten millions of negro people in this country who are in an undeveloped state as to religion, morals and education and economics, no Church that seeks to fulfill the command of the Christ to disciple all nations can justify itself if it neglects to face this, America's most difficult and far-reaching problem. It is our richest field for missionary effort; largest in point of numbers, the most vital as it concerns the life of the Republic. The whole question of the redemption of the negro, whether in the Church or State, practically resolves itself into a question of missions. And this is one phase of our Home Mission work, in one step of which the Nation spent billions of treasure and a million of lives.

But One Solution

A Momentous Christmas

The Methodist Episcopal Church entered the field in the South December 25, 1865, with the organization of the Mississippi Mission Conference. With what? Practically nothing. There were a dozen or more colored men; poor and unlearned. Bishop Thompson was presiding and the question was asked, "Who will you have for secretary?" one of the colored brethren replied, "Bishop, one of them white men will have to act as secretary, for none of us can." No, there was not a man among them who could write; and this was also true a year later in the organization of the Texas Mission Conference. We had then only a few inexperienced preachers, with the smell of slavery upon them; inexperienced in the management of a church and the preaching of the Gospel. They were willing, and that is all. Few in number. What have we today? Twenty conferences and one mission. These twenty conferences had 92 votes in the last General Conference which met in California; an annual conference membership, including those on trial, of 2,003, with 4,178 local preachers, with 291,395 full members and probationers, making a total membership of 297,566. This does not include the membership of the great St. Mark's Church in New York, nor our colored work in California. With these added, we have without a question, a membership of 300,000. This is 25,000 more than the total membership in the foreign conferences and missions. In the organized territory, which covered the Mississippi Conference organized December 25, 1865, which included the States of

Ninety-two Votes in General Conference

Louisiana, Mississippi and Texas, we have today six annual conferences with 35 Presiding Elders, 700 pastors and nearly 100,000 lay members. This is the territory which was organized into a mission conference in 1865 with not a colored man that could write. But this same territory has produced M. C. B. Mason, corresponding secretary Board of Education, Freedmen's Aid and Sunday Schools; John W. E. Bowen, president Gammon Theological Seminary; G. G. Logan, missionary secretary; J. M. Cox, J. B. F. Shaw, M. W. Dogan, college presidents; A. P. Camphor, J. H. Reid, J. C. Sherrill, missionaries to Africa. Every one of these men named are graduates from reputable colleges, and in every case but one post-graduate courses have been pursued. What hath God wrought?

Types of Men

But further, in this membership developed within forty-two years we have 3,762 Sunday schools with 23,609 officers and teachers, 188,194 scholars. As to church property there are 3,538 churches, valued at $5,072,602, being an average valuation of $1,432.74. Of the 2,003 preachers, 1,157 occupy parsonages with a total valuation of $672,244, making the parsonages worth on an average of $581.02.

An Army With Much Spoil

But our work in the South has not been confined to the membership within our fold. The work of the Methodist Episcopal Church, perhaps more than any other church, has been to lift the ocean level of the entire race. Being a Church of high ideals, we have stood as an example for all the negro churches in the South in morals as well as religion. It is not becoming

The Entire Race Lifted

for us to sound our own praises on this particular point and hence I call to my rescue in this embarrassment a competent witness. At the General Conference held in 1900 at Chicago, the fraternal delegate of the Methodist Episcopal Church, South, to our Church, the Rev. Dr. E. E. Hoss, then editor of the *Nashville Christian Advocate* (since elected a Bishop of that Church), in referring to the work of our Church in the South among the colored people, said:

A Competent Witness

"The time has come when there ought to be the fullest and most cordial and most generous recognition of the superior quality of the work which you have done among the colored people in the Southern States since the war. As a matter of course, in an undertaking so vast as that, there have been some men not altogether wise, for I doubt not that even in your Church there are some men who lack something of perfect wisdom. Certainly the conditions are very exceptional, if that is not true. But while that is true, it is nevertheless true that in your schools and colleges, your literary and theological and medical and other institutions, you have done a work for the colored people the value of which eternity alone will reveal. And such men as Braden and Wilbur Thirkield and their associates and companions are fit to have their names written alongside William Capers, on whose monument in the cemetery of Columbia, S. C., is this simple inscription: 'William Capers, Bishop of the Methodist Episcopal Church, South, Founder of Missions to Slaves.' Under hard conditions, under adverse circum-

A Marked Recognition

Names Should be Written High

"If we-uns could only go to school"

Plenty More on the Way

Where Some of Them Live

A Typical Cabin Home

stances, they have labored faithfully, ofttimes without due appreciation, ofttimes in the face of stern criticism, severe and censorious comment and remark—but I speak out of my heart, without any reserve or any qualification at all, when I say that I pray the time may never come when you shall lose your grasp upon the colored people. For it is only the truth to add that, *take them man for man and conference for conference, the colored Methodists in the South, who have had the advantage of your supervision and your training, are far in advance of any other colored people in that section.*"

In Advance of All

This would appear to be a reason that would convince the most skeptical of the sort of work that we are doing. May we add here that it would be a serious blunder, if not for the Church then most certainly for the negro, if at any time this membership which has cost the Church so many dollars, heartaches and tears, is set aside. Much rather let the Church address itself to the task with renewed effort.

Not Less but More

Much has been said as to self-support; for the Church has put thousands of dollars into this work. The amount appropriated by the Board of Home Missions for these twenty colored conferences amounts to something like $45,000. In 1902 these conferences put back into the treasury of the Missionary Society $20,354. The report for the year ending October 31, 1906, showed that these same conferences contributed something over $30,000, making a total yearly advance in collections within three years of over $10,000. Deducting the

Self-Support

amount contributed from the amount received, leaves the Church to contribute for this colored work about $15,000. To say the least this is not a large sum for a great Church to contribute for the preaching of the Gospel to ten millions of people. A study of the figures show that the Delaware Conference contributed more than twice the amount received. The Washington Conference maintains about the same ratio, while the South Carolina Conference contributes about three times the amount it receives. That is to say, the Delaware, the Washington, the South Carolina and the Atlanta Conferences have reached the point of self-support, for they now put more into the treasury of the Missionary Society than they receive. But what is still more remarkable, notwithstanding the South Carolina Conference contributes practically $4,000 more than it receives from the Missionary Society, it at the same time contributes about $8,000 per year for the cause of education, and in this collection it leads all the conferences of Methodism.

It Costs us Little

A Laudable Example

Two specific examples of growth: In 1864 the Washington Conference had two districts with 6,000 members and 22 appointments and 21 ministers. In 1906 this same conference had 157 itinerant ministers, 31,000 lay members, 328 schools, valued at $116,070. Dr. W. F. Steele brought out in an article which appeared in *The Christian Republic* for September, the following facts: The North Carolina Conference had increased in ten years from 7,000 to 12,000 members (and the latter figures quoted in this

Specific Cases

connection are from the Year Book for 1907). This conference had then 29 ministers and today there are 82, 19 of whom are from Gammon Theological Seminary. This conference contributed then for ministerial support an average of $130 for each preacher and now $310. It gave twenty-five years ago $160 for all benevolent purposes. Last year it contributed $2,566. A quarter of a century ago the North Carolina Conference had 87 churches worth $4,100, or less than $500 each, today there are 166 churches worth $167,835, or more than $1,000 each; while the parsonages have increased from 7 to 38 and from an average valuation of $100 to $500. What is true of these two conferences is true in other instances.

A Great Record

Notable examples of our people in securing church homes are the purchase of Union Memorial in St. Louis, Mo., from a Jewish congregation for the consideration of $41,000; and the building of Sharp Street Memorial, Baltimore, Md., the walls being of granite, at a cost of $75,000, not one cent of which came from the Board of Church Extension. There are two churches being erected in North Carolina, one at Greensboro and the other at Winston, each of which will cost more than $15,000, and both of which are nearing completion without one penny of outside help. There has been a steady and gratifying growth toward self-support.

Notable Enterprises

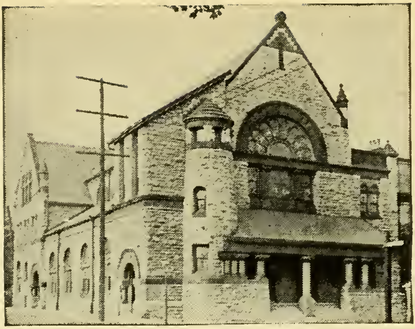
I am just home from a visit to the Texas Conference. Within the last ten years, aside from increasing all its benevolent collections, this conference, with the assistance of a few thousand dollars, has constructed a main building at Wiley University at a cost of $30,000 and has built outright a trades building costing $3,000, a hospital costing $1,500, a president's cottage costing $4,000, besides making improvements and remodeling other buildings. Nerved by what has been accomplished, this conference sets out this year to erect a boys' dormitory to cost $30,000, and of this amount, at the recent District Conferences visited by me, the people present placed in hard cash on the collection tables $3,200 toward this boys' dormitory.

Consider This

Let us take other examples of approach to self-support: September 8, 1900, Trinity Methodist Episcopal Church, Houston, Texas, was laid in ruins by a storm, made memorable by the destruction of Galveston. The following December the Rev. W. H. Logan, D.D., was appointed to this charge and set about at once to erect a structure costing $16,000. The Board of Church Extension came to the relief of this congregation, donating $2,000, and lending $3,000 more. Within seven years all the indebtedness incurred by the erection of the church has been paid, including the $3,000 due the Board of Church Extension; the pastor's salary increased from $600 to $1,500. This congregation will contribute this year to the benevolent causes of the Church more than $600—$125 to the Foreign Missionary Society and $125 to the Home Missionary Society.

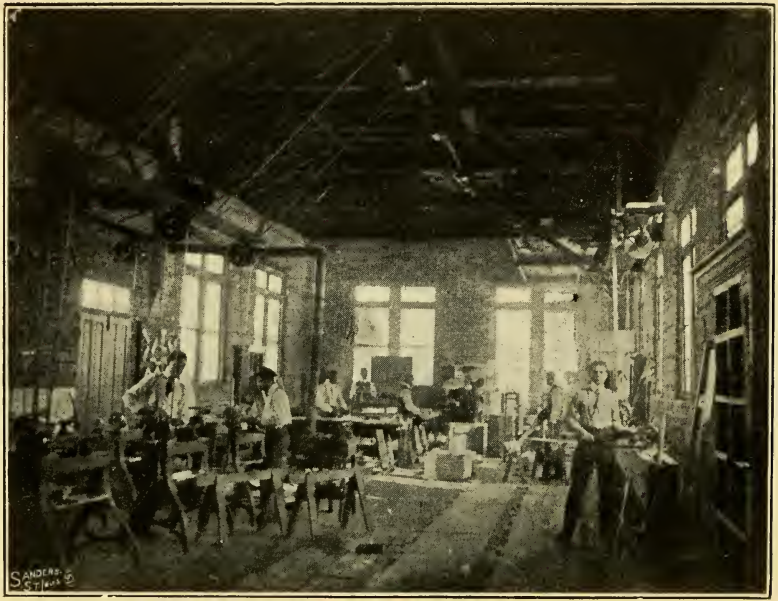
They Paid the Loan

But these conferences make a showing when figures that concern property valuation are studied, that is startling, and it is said that



Union Memorial Methodist Episcopal Church (colored), St. Louis, Mo.

Ebenezer Methodist Episcopal Church (colored), Washington, D. C.



Cabinet Making, Morristown Industrial College, Tennessee figures do not lie. We stated above, and the figures came from the Year Book, that these conferences had a parsonage valuation of $672,244 and a church property valuation of $5,072,602, making a total value of $5,744,846. Up to and including the year ending October 31, 1905, the Board of Church Extension had contributed in donations outright to the erection of this property $402,514.48. The Board of Church Extension had also made loans to the amount of $245,242.27, making a total investment in property in these twenty negro conferences of $647,756.75. But these conferences paid back into the treasury of the Board of Church Extension during these years in conference collections, $94,858.34. Now, taking it for granted that none of the Church loans were ever paid (while some of them have been long standing, some have been paid), deducting the amount contributed in the collections from the gross amount invested by the Board of Church Extension would give the Board a net investment of $552,898.41 in the property among colored people. This amount deducted from the gross valuation of parsonages and church property would leave these negro conferences to have contributed to the Church in property, all the titles of which are vested in the Methodist Episcopal Church, to the amount of $5,191,947.21. This is no mean showing. But still further: For the year ending October 31, 1906, the total collections of the Freedmen's Aid Society amounted to $111,902.44, which was an increase over the previous year of $6,294.45. But of this net increase, $4,792 came

Investment

An Enormous Dividend

from the colored conferences. The aggregate collections of these conferences last year toward the Freedmen's Aid was $30,452.86. These figures may be tedious, but they tell the story and they are satisfactory to the most skeptical that work among the negroes pays.

Home Work is Foreign Work

But this Home Mission work has been the best sort of Foreign Mission work. According to the Directory of Foreign Missionaries sent out by the Board of Foreign Missions recently, the Liberia Annual Conference has eighteen young men and women, direct from this territory, converted and educated through the missionary effort of the Methodist Episcopal Church in the South. These men and women, led on by Bishops Hartzell and Scott, are on the firing line in Africa, paying back in a small measure and certainly in spirit what the Church has done in the development of our missions in the South.

The conclusion of the whole matter is this: The vexatious race question is to be solved only along the lines laid down by Jesus Christ. The Church is to be the mighty and invincible and indispensable factor, and we cannot withdraw or relax our effort without proving ourselves faithless to the command of the Master.

OUR WHITE WORK IN THE SOUTH

REV. W. S. BOVARD, D.D., DEAN OF THE SCHOOL OF THEOLOGY, UNIVERSITY OF CHATTANOOGA, CHATTANOOGA, TENN.

SUMMARY

A distinct work.—Advantages of working alongside Methodist Episcopal Church South.—Our white membership in the South largely native Southerners.—Statistics.—The Holston Conference.—The Layman's Association.—*Methodist Advocate Journal.*—University of Chattanooga.—Strong individual churches.—Relative strength of our Church in the South.—New aggressive policy imperative.—Problems of the circuit system.—Work must be intensive rather than extensive.—The work of the Board of Church Extension.—Growing spirit for self-support.—Largely increased appropriations demanded.

I shall confine my communication to the work among the white people. For good and sufficient reasons, the work of our Church among the colored people of the South is just as distinct as it is among the Japanese or Chinese in the West, or the Italians in the East. The experts in these special kinds of work must be relied upon to give the public the facts and inspiration which abound.

Helpfulness of a Good Neighbor

We have the advantage (not always appreciated) of working side by side with our brethren of the Methodist Episcopal Church, South. Being one in doctrine, spirit, traditions, and almost one in polity, we are naturally drawn very close together in the common work of our Master. Time was when the leaders in both Methodisms were not as careful as they are now in planting their churches and in confining themselves to constructive work, hence some friction arose. Happily, we are about past that stage.

The friendly competition between the Methodisms, serves to raise the standard of ministerial efficiency in both Churches, and to awaken a more active and generous interest on the part of the laymen in the support of the work. I think no candid student of the situation will deny that the two Churches have accomplished a much larger work than either would have done working alone.

Significance of Membership

It must not be forgotten that the membership of our Church in the South is made up of native Southerners to a very large extent. Many Northern people coming into the South identify themselves with the Church South, while it is a frequent occurrence that persons brought up under the influence of the Church South, unite with our churches. The people moving from one section of the country to another, who have trained themselves to see the universal, rather than the provincial, have but little trouble in the new environment.

That there is abundant room in this part of the country for both Methodist Churches may be seen in the fact that both are working overtime, both are growing rapidly in numbers and property, both are increasingly enterprising, both are building up great educational institutions, both are pushing their publishing interests, both are entering new fields, and yet there is much land to be possessed. The rapid devel-

All Religious Forces Needed

opment of the physical resources, the increasing wealth and prosperity of the people, and the growing cities with their peculiar problems, make it a serious question whether all the religious forces working together can keep abreast of the forward movement of this part of our country. No, the cry is not for less Methodism in the South, but for more.

The Field

The field of which I write comprises seventeen Annual Conferences and one Mission Conference with a total church membership of more than 350,000, with church property valued at nearly $16,000,000. Last year these Conferences gave more than $171,000 for Home Missions and Church Extension. Clothe these figures with the moral and religious fruitage that must accompany them, but can never take statistical form, and you will have some idea of the magnitude, vitality and fruitfulness of our Church enterprises in this field.

The history of the Holston Conference, one of our leading Conferences in the South, for the past ten years will show the possibilities of the co-operation of certain well-known factors in Methodism.

Layman's Association

1. *The Laymen's Association.* Probably there is no Laymen's Association in Methodism with a more effective organization, with a more clearly defined purpose and with a more enviable record of achievement than the Laymen's Association of the Holston Conference.

In ten years the pastoral support has increased more than two and one-half times. For the last seven years, so effective has been the work of this Association, there has not been a single deficiency in the payment of the estimates for pastoral support, there has also been remarkable advancement in the Benevolent Collections. Every enterprise of the Church has felt the strong impulse of organized laymen. The temporal prosperity has been accompanied by a marked improvement in the personnel of the working force, and by an enlarged conception of the Christian life and service.

Religious Journalism

2. *The Methodist Advocate-Journal,* published within the bounds of the Holston Conference, is one of the greatest unifying factors in our Southern work. It is edited and published with the definite mission of promoting the work of our Church within this territory. It keeps the strong centers in sympathetic touch with the remotest circuits. It touches the most hard-pressed member on the picket line with the heartening assurance that his great Church is not unmindful of his heroism. Never in the history of this paper was there such an appreciation of its constructive, unifying, stimulating ministry as there is at present. Just now there is an effort being made by the management of the paper to raise a $10,000 fund toward a publishing plant. The churches throughout this territory are responding liberally.

Higher Education

3. *The University of Chattanooga* (formerly Grant University) and its affiliated schools stand for one of the most promising enterprises supported by our Church. Nothing develops the latent resources of talent and means like a gigantic undertaking. Such is our educational task.

The most gratifying success is attending the work of the university. Her educational standards are as high as the best in our Church. She represents a plant valued at more than half a million dollars. She has nearly eight hundred students in all her departments. Her graduates and former students may be found almost everywhere in this field as ministers and laymen pushing the work of our Church with intelligence and vigor.

Work of Individual Churches

4. *The strong individual churches* at Chattanooga and at Knoxville are centers of missionary influence and material help for the outlying districts. Thousands of dollars go from these churches each year to help the weaker churches. These funds are administered under the careful direction of the Presiding Elders. These strong churches, commanding the respect and admiration of all classes, serve to stimulate the growth of the smaller churches.

While the Holston Conference profits most from the co-operating factors which I have just enumerated, increasingly the remoter Conferences are feeling their fostering influence. Already nearly every Southern Conference has its Laymen's Association. Everywhere the *Advocate-Journal* is endorsed and liberally supported. There is a most gratifying revival in the promotion of Christian education.

Relative Strength

In Chattanooga and Knoxville our Methodism is as strong as any denomination, and as strong as our Church in such cities anywhere in the United States. In the other cities in the South our Church is not strong. In fact, the struggle for existence is as heroic as any isolated frontiersman ever experienced. There is imperative need of a definite policy on the part of the Church authorities touching our work in these cities.

New Policy for Cities

These churches must have more "Elixir of Life," or they must submit to a final surgical operation. It is not like our great Church to leave such heroic bands lingering between life and death as though they were orphan waifs.

There are now springing up all over the South rapidly growing towns and small cities. In a reasonably large number of these, our Church is the leading religious organization. In such places salaries are gradually increasing, parsonages are being built, congregations are outgrowing their present buildings and a general air of prosperity prevails.

Rural Problems

In the rural sections our Church also finds a fruitful field. Some of our circuit preachers have hesitated to risk the support of their families to the meager stipend promised by the circuit and supplemented by the Missionary Society, and have engaged in other pursuits while attempting to serve the charge. Some teach school, others farm or work in the mines. The result of this divided interest has been little or no progress in the circuit. The minister must be a man of one work. There is not a circuit in Methodism that does not demand the whole time of a whole man. One Bishop recently refused to assign missionary money to a charge unless the preacher would agree to give his entire time to the work. In one charge where the preacher had been teaching the public school, the stewards told him that if he would devote his whole time to the circuit, they would guarantee him an increase in his salary to the amount the school had paid him. He cheerfully complied with their offer. This is an example of what must take place in scores of charges in this territory.

Change of Emphasis

I think there is a growing conviction that we have neglected the intensive work in the promotion of extension. Preachers have been placed over circuits of eight or ten preaching places, and during the year would find a few small settlements where there was no preaching of any sort, which they would add to the already impossible task. Such expanded charges cannot be properly worked. No Sunday schools or prayer meetings can be successfully established, and pastoral visiting must surely be neglected.

It would seem to be a much wiser policy to have smaller circuits and work them more fruitfully. We are not so much called to have a church of our denomination in every community as that where we do establish one we shall see that it does the full work of a Methodist church.

Church Extension Invaluable

The help rendered our work by the Board of Home Missions and Church Extension is incalculable. There is scarcely a church erected that is not made possible by the judicious help of the Board of Home Missions and Church Extension. In some places the housing of the minister's family is quite as imperative as the building of a church. The Board of Home Missions and

Church Extension has more than once helped such an enterprise.

The Right Spirit

The preachers of this section are surprisingly anxious for the day to come when their charges shall be altogether self-supporting. I do not think we ought to expect such a result from many of our churches soon; for the salaries, including the missionary help, are so miserably inadequate that we cannot hope to furnish these charges with growing, efficient ministers who will achieve the results the possibilities of the field warrant. It is not simply a question of providing the minister a living. It is a question of providing better equipped ministers for the charges and keeping them there. This will require more help from the Board of Home Missions and Church Extension as well as more generous giving by the local laymen. Three times the present missionary appropriation to this field, with the purpose of strengthening strategic places and placing and keeping well equipped men in these places, should be the appeal to the General Missionary Committee.

Larger Appropriations Imperative

I am convinced that this field, all alive with industrial and commercial activity, with thousands of pure-blooded American youths hungry for Christian education, presents to the whole denomination one of the most promising opportunities for the investment of Christian workers, Christian money and Christian sympathy and prayers that can be found in the wide world.

THE NEW SOUTH AS IT LOOKS TO A BUSINESS MAN

BY J. A. PATTEN, CHATTANOOGA, TENN.

Cotton.—The crop of 1887 was 5,977,000 bales, of which two-thirds was exported. Northern mills took 1,710,000 bales; Southern mills took 401,450.

In the year 1907 the Northern mills took 2,555,904 bales and the Southern mills took 2,530,713.

An Agricultural Awakening

In 1907 there were 768 cotton mills with 215,889 looms and 9,890,997 spindles in active operation in the Southern States, against 741 mills with 206,637 looms and 9,099,932 spindles in operation for the year preceding.

The cotton crop of 1901 sold for $534,000,000; 1902, $512,000,000; 1903, $552,000,000; 1904, $673,000,000; 1905, $683,000,000; 1906, $715,000,000. The size of the 1907 crop is not yet known. It is estimated at 11,500,000 bales.

Other Crops.—Government estimates for the Southern States for the year 1907 place their crop of corn at 959,743,000 bushels; wheat, 91,433,000 bushels; oats, 67,339,000 bushels; rice, 21,412,000 bushels; hay of all kinds, 7,590,000 tons; tobacco, 457,139,000 pounds. The annual Southern yield of fruit and vegetables brings not less than $100,000,000—some say $150,000,000.

Coal.—The value of coal and its products produced in the fifteen Southern States in 1906 was $120,300,000. It has been calculated that if the coal in West Virginia alone could be capitalized at ten cents a ton, it would amount to $10,000,000,000. The Kentucky field is considered second only to West Virginia. The almost undeveloped fields of Arkansas underlie 6,400,000 acres. The growth of the actual output of bituminous coal in some Southern States is shown by the net tonnage produced in the two years 1869 and 1906:

Vast Resources in Coal and Iron

STATES	Net tons of coal produced	
	1869	1906
Alabama	11,000	13,107,963
Tennessee	133,418	6,259,275
Kentucky	150,582	9,653,647
Virginia	61,803	4,254,879
West Virginia	608,878	43,290,350
Total	965,681	76,566,114

Iron.—Government reports for 1906 state that in that year the Southern States produced $8,857,867 of iron ore and $52,816,000 of pig iron. To those amounts Alabama contributed about 54 percent, and the two Virginias together nearly 27 percent. Alabama's production of pig iron for 1906 was 1,674,848 tons. The National Geological Survey estimates that Alabama, Georgia, Tennessee and Virginia together contain a reserve supply of 725,000,000 long tons of brown iron ore and 1,850,000,000 long tons of red ore, not to mention the magnetic ores.

Other Minerals.—In 1906 the Southern States produced petroleum valued at $36,940,000; natural gas, $14,433,000; clay and clay products, $20,816,000; stone, $8,087,000; copper, $3,562,000; lime, $1,856,000; phosphate rock, $8,550,000. In reported values less than $1,000,000 each, they produced talc, soapstone, salt, pyrites, zinc, bauxite, asphalt, glass sand, mica, slate, fluorite, barytes, asbestos, paint earths and ores, graphite, abrasives, etc. Of the great cement industry it is difficult to write conservatively.

About One-half Our Lumber

Lumber.—About 40,000,000,000 feet of lumber, valued at $660,000,000, is cut annually in the United States. Of the total, about 18,000,000,000 feet, valued at $290,000,000, is cut in the South. The cut and the value by States in the South are shown in the following table:

STATES	FEET	VALUE
Alabama	1,009,783,000	$15,706,600
Arkansas	1,839,368,000	29,657,784
Florida	888,137,000	15,538,716
Georgia	831,675,000	12,792,888
Kentucky	661,299,000	13,170,127
Louisiana	2,796,395,000	46,460,499
Maryland	219,098,000	3,755,439
Mississippi	1,840,250,000	30,950,278
North Carolina	1,222,974,000	19,066,437
South Carolina	566,928,000	8,959,042
Tennessee	634,587,000	13,485,630
Texas,	1,741,473,000	29,127,450
Virginia	1,063,241,000	16,906,139
West Virginia	976,173,000	14,510,111
Total	16,291,381,000	$270,087,140
United States	37,550,736,000	$621,151,388

The Railroads.—All this material and product, and an enormous tonnage of manufactured

Railroads Inadequate

and unmanufactured products not even suggested above, must be short-hauled to and fro in the South, and a gratifyingly large portion of it must be long-hauled out of the South for use or consumption elsewhere. The latest word of the President of the Southern Railway Company, which serves every Southeastern State, is that "Transportation facilities in our section must be greatly increased and improved if they are to keep pace with the increasing demands that will be made upon them as a result of the agricultural and industrial development of Southern communities." That others share Mr. Finley's opinion, is clearly shown by the *Manufacturer's Record* in its recent review of Railroad Building in 1907, giving details of new lines built in 1907 and construction proposed for 1908, with total mileage by States, as follows:

STATES	1907	1908
Alabama	143.4	144.0
Arkansas	178 5	373.5
Florida	322.5	300 5
Georgia	201.5	337.0
Kentucky	76.0	267.0
Louisiana	536.7	222.3
Mississippi	242.8	42.0
North Carolina	264.5	230.5
South Carolina	119.0	157.0
Tennessee	80.1	162.0
Texas	460.6	741.0
Virginia	254.7	209.0
West Virginia	78.7	134.0

In aid of the railroads, therefore, rather than in opposition to them, Southern business men are working together more effectively and with broader view than ever before for the general and practical improvement and use of the natural highways called rivers and harbors, and of those local prime essentials to the very beginnings of all business—good wagon roads.

Educational.—Lest you get the impression from this hasty sketch that everybody in the South works and does nothing but work, let me offer a few figures from an article contributed to the *Tradesman Annual* of January 1, 1908, by Edgar Gardner Murphy, Secretary of the Southern Educational Board:

EXPENDITURES FOR PUBLIC SCHOOLS

Educational Progress

Virginia: 1901, $2,012,359; 1906, $3,158,497; increase, 56 percent.

North Carolina: 1901, $1,152,920; 1906, $2,291,053; increase, 99 percent.

South Carolina: 1901, $961,897; 1906, $1,404,474; increase, 46 percent.

In Georgia the increase for the five years was 32 percent; and the amounts raised from local funds, aside from general State taxation, increased 159 percent.

In Tennessee the increase in State expenditures was 79 percent, and in local funds 42 percent.

In Louisiana the entire increase was 127 percent, and in local funds 111 percent.

In Alabama the entire increase was 73 percent.

And yet, the percentage of illiteracy in the white population as well as among the colored people is still deplorably large; and the educational uplift has just made a good beginning. The call for churches and schools in this great empire with its rapidly increasing population is imperative. The way this call is met in the next decade will largely determine the character of this citizenship for generations to come.

THE WEST

THE WEST—METHODISM'S PROMISED LAND

REV. CHRISTIAN F. REISNER, D.D., PASTOR GRACE METHODIST EPISCOPAL CHURCH, DENVER, COL.

SUMMARY

Home Missions patriotic.—Contribution of Christian colleges to the Union.—Home Missions and temperance reform; influence on educational movements, public moral standards, on great national leaders and on Foreign Missions.—Liberality of Home Mission churches.—Work of Church Extension in the Louisiana Purchase. — Foreign problem.—Paine and Ingersoll Sunday schools.—Immigrants in public office.—Wandering sheep won back.—Irrigation vs. rainfall.—Railway enterprises.—Wide fields with few laborers.—A hundred fold.

The centurion seeking healing for his servant, found approval from bystanding Jews, who demonstrated that he loved the nation by declaring "He hath built us a synagogue" (Luke, vii, 5). This was and is full proof of patriotism. An irreligious and churchless community or country will certainly go to pieces. The founders of Liberal, Mo., at first determined to prove that their infidel views would give basis and success to a great city. But they admitted defeat and sent for a Christian minister to found a church.

Patriotism and Home Missions

The slogan of patriotism is a good one for Home Missions. It was a fearless Home Missionary, Marcus Whitman, who kept the United States from signing away Oregon and the great Northwest to another nation.

The Christian colleges in Home Mission territory sent thousands of students into Abraham Lincoln's Nation-preserving armies. Oberlin College alone sent 850 in four years, and Beloit 400 out of the 800 that enrolled during the time. A careful compilation showed that the Home Mission churches in the West "had sent into the army one in four of their entire male membership, including in the count old men, invalids and boys." Kansas was saved as "free soil" by Home Missionaries and their organizations radiating out from Lawrence, where the oldest church in the State still thrives, pastored for nearly fifty years by Richard Cordley. James Shaw, a Methodist itinerant whose great grandson has just entered the ministry from Baker University, dared to preach in pro-slavery Atchison, while my father's hotel sheltered freely every Methodist preacher from Bishop Simpson down, until the "Bushwhackers" put a rope around his neck to punish him for shielding the "nigger lovers."

Methodism's Contribution to the West

All good hearts beat in high joy over the routing of the saloon forces in new and highly destined Oklahoma. Home Mission churches and their members made the victory possible. Kansas long ago declared the saloonist a criminal and now supports its Methodist Governor in law enforcement, because our Church alone has 110,000 members. A Methodist Home Missionary founded the State Agricultural College. A Congregational Home Missionary started the State Normal, with now over 3,000 students, and a Methodist preacher as president; and another Home Missionary started the State University.

Less than 100 of the Methodist churches in the State were built without Church Extension aid, and $195,500 of Home Mission money had been put into the State up to 1906.

A Home Missionary, Rev. J. A. Ward, framed the Dakota prohibition law and carried it to victory. His sister, Mrs. Sheldon, the wife of a Home Missionary, gave him valuable aid, and also reared a son, Rev. C. M. Sheldon, of Topeka, to write "What Would Jesus Do?" and go everywhere, even to England, to strengthen the advance of prohibition.

Influence of Missionaries

Other great Western States are setting high moral standards. Home Missionaries were early on the ground and gave the right keynote. Barton H. Cartwright plowed and as a Home Missionary organized the first church, a Methodist, in Iowa, at Burlington, in 1834, and the second was a Methodist class at Dubuque. When the Congregational Home Missionary arrived in Omaha, hoping to be the first in Nebraska, he found a Methodist class of six. The first denomination in Colorado was the Methodist at Central City (this charge this year gave $3 a member for missions), and the second was the same clan at Black Hawk; the Congregationalists arriving the next year. The Methodists were never far behind. Among the first four in Minnesota was a Methodist. Among the first five in California, organized before midsummer of '49, was a Methodist. If it had not been for the salt of the Gospel in these new communities, destructive decay would have early set in.

The Home Missionaries at once prepared for future Christian leadership, and so they organized Christian colleges. We hear much of secular education, but this is a misnomer. Secular drill alone never completely educates. There are no great schools in non-Christian lands. Of the first 119 colleges in this country, 104 were Christian schools. *Of the 415 colleges in the United States in 1890, 316, or seven-ninths, belonged to Christian denominations.* From Harvard on, organized by eleven ministers, nearly all the universities, including even the State institutions, were started by Christian missionaries. These colleges have trained the great leaders of the West, such as Speaker Henderson, Senator Beveridge, ex-Governor and ex-Secretary Shaw, Governors Mickey, Deneen and Buchtel, all graduates of western Methodist colleges. Vice-President Fairbanks, a Methodist college graduate, said at a Baker commencement (founded by a Kansas Methodist Home Missionary in 1858, and having Congressmen and church leaders among its alumni), "It is in such institutions as this that the best womanhood and manhood of the country are prepared for their future work."

Most Colleges Christian

Home Missions and the Foreign Field

The Church itself is not recruited in the East. Dr. Clark says that 25 percent of all the foreign missionaries have come from Home Mission soil. Kansas gave nine to the Methodist Church in one year recently. Austin Phelps once said, "If I were a missionary in Canton, China, my first prayer every morning would be for the success of American Home Missions for the sake of Canton, China." In ten years, from 1896 to

1906, the four Kansas conferences quadrupled their missionary offerings, going from $20,000 to $85,000.

In 1883, when much of the West was mission country on a map, "2,000 towns are indicated where graduates of ten western colleges and three western theological seminaries were serving as Home Missionary pastors under the American Home Missionary Society. In 1,000 other towns the graduates of these institutions were serving under other societies, and not less than 30,000 students from the same colleges had been employed as teachers in 15,000 towns of the West."

How it Pays

Surely the western recipient's gratitude takes a practical channel. But the financial returns to the Church are marvelous. In a great denomination raising $1,000,000 for Home Missions, one-half the amount came from churches which now are or have been Home Missionary enterprises. In twenty-five years this sort of churches have contributed more than "the entire century of Home Missionary endeavor has cost to that denomination." If the perpetuity of the country depends upon the strength and growth of the Christian Church, then Home Missions should command our mind and money.

Church Extension at the Front

When the Louisiana purchase was made, the whole territory thus acquired had but 522 churches. Now there are 7,000 Methodist churches in this western region, and all but 1,000 were helped by the Board of Church Extension. Congregationalists credit four-fifths of their churches to Home Missions; Presbyterians, nine-tenths; and Baptist, Methodist and Episcopal estimates range from five-sixths to nine-tenths.

Even St. Louis had its first missionary less than 100 years ago, i. e., in 1814. Kansas, Nebraska, Colorado and other western States have not yet laid away the tired bodies of all of God's Church foundation-stone layers. Some of them are compelled to live on a stinted stipend doled out to conference claimants. Twenty million dollars has been spent for Home Missions by our Church. Many of us have been the enriched beneficiaries. Our fathers by toil and prayer and sacrificial giving planted the trees whose fruit we enjoy. If the regions beyond call, shall we not do as well? Patriotism commands us; Christ and His Church can alone keep and build new and struggling communities truly American. Gratitude and brotherliness will not let us rest until we have done our best. God's joy cannot sun and sweeten and feed our lives if we close our "bowels of compassion" against the needy and refuse to at least give that which "costs" us something to show our love to Him.

Patriotism Springs from Churches

Is the way open for large results for present investments? Just ponder a few appended facts and it will not need a miracle to see whitened harvest fields and the fallow seed-demanding soil.

The foreign problem will doubtless command other treatment, but the West has a growing new opportunity facing it. Colorado has 4,000 Japanese, 5,000 Italians and 8,000 Russians. In fact, the Denver District Presiding Elder, Dr.

Peoples of Strange Speech

Warner, found that 48 percent of Denver's population were either foreign born or of foreign-born parentage. Three-elevenths of the city's population belong to these needy classes, such as Russians, Bohemians, Poles, Austrians, etc. Chicago also has 76,9 percent, and Milwaukee, the heaviest, has 82.7 percent. Dr. F. C. Beattie declares that for sixty years, up to 1880, 10,000,000 immigrants, largely English-speaking and Protestant, came to our shores, but since then, in twenty-five years, 13,000,000, largely of foreign speech and Catholics, have arrived. Prof. Edward A. Steiner ("On the Trail of the Immigrant") says that 80 percent of the immigrants are Roman and Greek Catholic, and Greek Orthodox. He found that two-thirds of the 100,000 Bohemians in Chicago were claiming to be infidels and studying Paine and Ingersoll, even to teaching their writings in Sunday schools with from 30 to 3,000 in attendance. On investigation he found that the Catholic Church and Christianity to them were synonyms. Less than one percent of the people were reached by the Protestant missions. Hence foreign church oppression was charged against the whole of Christianity because they saw or knew no other form. Professor Steiner further declares that the public schools convey the impression that the old faith is foolishness, and this results, alas too often, in no faith. This is because of their limited religious instruction. Again, he says that the Roman Catholic Church, in holding them to its communion, preserves their language and forms and so keeps the American spirit away

Underground History

from them, and they thus hold their national distinctions. Thus, to amalgamate them, we must pry open their eyes and hearts with the truth in Christ. We must give them a vision of character beauty and of free choice religion.

How is this problem related to the West? The great mass in eastern cities cannot be easily affected. Home Missionaries must be set to work on the smaller groups in the West. Northern Avenue Methodist Church, Pueblo, has just been aided to secure a Japanese as assistant pastor to work among his own people. Seattle has 5,000 Japanese. Buddhist missionaries are now coming over from Japan.

Astoria, Ore., has a settlement of 5,000 Finns. The English pastor is holding a Friday night Bible class which 150 attend. He is confident that a native could soon have a strong church. Only one church, Lutheran, and that without a pastor for a year, is located in their midst.

Be Neighborly

Professor Steiner tells of a group of Poles and Slovaks, known at home as thieves, who are located among Christian Americans and have become thoroughly honest. He tells of a Jew speaking after an appreciative address by a mayor, as follows: "Whenever I hear a Christian speak of Israel as this man has spoken, I feel like saying, 'Almost thou persuadest me to be a Christian.'" If we can treat the few near us kindly, if we can win one or two to Christ, if we can put native workers among them in the smaller companies of the West, who can tell the harvest? They will, through relatives and friends, permeate the larger masses in the East, and in the home-land.

Distinguished Immigrants

What splendid men, like Senator Knute Nelson and Governor Johnson, have come from our Scandinavian immigrants in Minnesota. Of two men teaching Hebrew in our best theological seminaries, one is German born, the other is the son of a Norwegian Methodist preacher. The German immigrants who helped colonize Pennsylvania made the first protest to the Quakers against slavery. Once the Irish were section "hands," spurningly passed by—now they have moved on to be policemen, professional men and mechanics. They have ceased to be mere "hands" and become men. Who knows what our western railroad-building Poles and huckster Italians may become?

The way is open in our present new western land for an indescribable amount of pioneer work.

The Search for Wandering Sheep

Strong, faithful and well furnished church workers come West and forget the old ways under new surroundings and customs. They easily get out of the habit of church attendance. The old hunger is never completely lost. Ambition, driving them to heavy work, and sometimes shady dealings, keeps them, together with carelessness, and that old undefinable fear or backwardness that Satan implants, away from church, if there is any to attend. If met and touched personally, they respond and put on again the working harness. Dr. Banks took in 1,000 into Trinity Church in one year without a special revival meeting. If given a church in the mountains, mines and settlements, they will do the same. People come from everywhere and must be amalgamated. In one Sunday evening service at Grace Church, we had 32 States and 8 foreign countries represented. If the Church does not make friends for them, the saloon will.

There is plenty of room out West. If Oregon was filled up as New York is, 15,748,920 people could be given homes, while New York has only 8,066,672; the State is larger than New York and Pennsylvania combined. Texas, California, Montana, Nevada and Colorado, in the order named, are the largest States in the Union. What would result if they were thus filled up?

Irrigation and Prosperity

And they are being made habitable. Wyoming has 10,000,000 acres for sale at fifty cents an acre. The Government is putting in reservoirs and watering this land, charging only enough to repay the expenditure. And the sandy plains then produce so that they are worth from $100 to $1,000 an acre. The Roosevelt Reservoir in Arizona, costing $3,000,000, and higher than Niagara, will soon be completed and furnish electric power and water for thousands of acres. The St. Mary's Canal in Montana will water 350,000 acres.

Returns such as rainfalls cannot bring, result. Grand Junction, Col., with irrigation had a fruit crop this year that will clear thousands of dollars, when cold nipped orchards in other sections, simply because its mountain-guarding walls shut out the frost. Ten acres of bearing orchard is equal to 640 acres of wheat land. Dry farming raises over twenty bushels of wheat to the acre. This is peopling vast regions, before absolutely only tenanted by prairie dogs.

Children of this Generation

Railroads are seizing these signs as golden and building across so-called semi-arid States and into hitherto inaccessible valleys. The Moffat road will cut a tunnel nine and one-half miles long to get under the mountains to Salt Lake. Five lines are preparing to cross Montana. In five years the Northern Pacific and Great Northern have doubled their capacity and business. The latter road has recently created sixty-nine new towns by new branches, all prospering and ready for the new churches.

Children of Light

Will the Church wake up to her opportunity? Is the hero spirit dead? The Presiding Elder of the Republic District in the Columbia River Conference, Washington, has a district covering 30,000 square miles, or more than one-third as large as all Kansas. To make his rounds he must use stage, steamboat, saddle horse, steam and electric cars and go afoot. A Baptist missionary in this country wrote: "Twice I have been caught by snow storms when twenty miles from home, with no other conveyance than a bicycle. Two weeks ago I had the pleasure of wading over an eighth of a mile knee-deep in ice water." Dr. Phifer, a Colorado Presiding Elder, must travel 1,000 miles to reach his Routt County preachers, 500 of it by stage. The pastor at South Park, Col., has 10,000 square miles in his circuit. The first church opened in Wyoming with 19 members. The nearest church on the west was 1,200 miles, on the east 400, and on the north 2,300. In Cheyenne, the pastor found a population of 5,000, and of the 80 deaths during the year, 70 were from stabs, pistol wounds, etc. Of course, this was in earlier days.

Dr. Phifer said in his report that 15 new appointments ought to be opened in Routt County. He has opened 41 new ones in eight years. His usual plan is to buy a horse and give a single man $1 a day to "missionate" and feed himself and horse with. He always has more men than money for this sort of work. The Home Missionary Committee of the Colorado Conference said in its report this year, after conferring with the Elders: "If we had the money we could this year build 25 new churches and open 42 new preaching places." Think of this in one conference!

A Grain of Mustard Seed

Are there any results from this work? The Baptists in New Mexico, in five years went from 17 societies to 42. The Republic Presiding Elder's District of the Columbia River Conference (Washington) in five years grew from 13 preachers to 36, and from 20 appointments to 42. The Montana Conference grew in fifteen years 208 percent. In the same time Washington grew in communicants 122 percent, California 93 percent and Oregon 83 percent, the three averaging 99 percent.

And so the story goes. The West has been a fertile field for the Methodist Church. Our Gospel and methods exactly fit. It is now the promised land of America. Let us "go over" and possess it.

THE PACIFIC NORTHWEST

REV. DANIEL L. RADER, D.D., EDITOR "PACIFIC CHRISTIAN ADVOCATE"

SUMMARY

The hand of Providence.—Asia and the Pacific Coast.—Early exploration.—Indians search for the Book.—Work of Jason Lee.—Why immigration was retarded.—Why Methodism is dominant.—Immigration follows railways.—Magic transformations.—Hindu invasion.—Stubborn facts.—A missionary ministry.—Missionary influence of natives who return home from America.—Importance of immediate action.

Years ago a great writer brought out in bold relief the providential preservation of America from the knowledge of the civilized world until the Reformation had gotten well under way and made possible the raising up of Protestant Christianity to evangelize and give the highest type of civilization the world has known to this great new country.

Providence and the Northwest

It seems queer that any one can study any part of history and not see the hand of God visibly affecting the affairs of men. One who reads carefully and thoughtfully the history of the great West, and especially of that part known as the Pacific Northwest, must realize a sense of the deepest awe as he marks the controlling influence of an all-wise Providence in the settlement and development of this country.

For untold ages the western part of the North American continent has been exposed to the tribes of Asia, and at no time would it have been an impossible enterprise for the Japanese, the Chinese or the Koreans to have gone up through Kamchatka, crossed Bering Strait and come down the western coast of this continent. That was doubtless done by some adventurous spirits in prehistoric times.

It is not difficult to believe that the Indians inhabiting this coast are descendants of the same ancestry as peopled Eastern Asia; but, for some cause inexplicable now, these peoples were never intelligent, industrious or enterprising, and the country has remained through the long centuries practically as it was before their coming.

European adventurers following the inspiration that prompted Columbus, sailed up the west coast of America, looked into the bays sounds and inlets along this coast until they had discovered what are now known as Coos Bay, Columbia River, Gray's Harbor and Puget Sound, but not much beyond the discovery did any of them go until in 1805. Under President Jefferson, the pioneer hunters and trappers, Lewis and Clark, determined to find a path across what was then known as the Great American Desert, over the Rocky Mountains, and discover the conditions and resources prevailing between the summit of the Rockies and the Pacific Ocean. This onerous and most difficult task was accomplished. But little, however, grew out of the discovery made or the records kept beyond a knowledge of the country, its contour and inhabitants. The people who belonged to this expedition became known to the Indians as men

Early Exploration

of pale faces, peculiar dress and wide information, but so far as any benefit to the Indian, there was nothing tangible which remained after the company had gone back over the mountains to tell its wonderful story.

A Book Which Told of God

However, the records of the expedition and the extensive knowledge thereof aroused the spirit of adventure in the minds of many men in Canada and in the northern part of the United States. These people sought this isolated land as hunters and trappers and, following the trail with the Red Men, about the camp fires and in their intercourse with them as trappers, under some conditions which we know not now, the Indians got an idea of a Book which told them of God and brought a knowledge of Him to men, and revealed a land of life and light beyond the river of Death. The chiefs came together to powwow and have a conference over the prospect of securing such a book. Somewhere about the year 1829 they selected four of their stalwart men, a chief, a medicine man and two young men, to cross the mountains and traverse the plains seeking "the Book." They finally came to St. Louis. Some one discovered that they lived in the land through which Lewis and Clark had gone. The Indians were taken to Mr. Lewis, but while he knew something of history, much of adventure, a little of the church, he seems to have known nothing of the Bible, for it evidently did not occur to him that these Indians were seeking the Bible from the description which they gave him. After searching in vain for the Book and two of them had died, in despair the other In-

Searching for the Book

dians gave up their quest, and at a gathering of their friends before their departure the old chief is reported as saying:

"We came to you over a trail of many moons from the setting sun. You were the friend of our fathers who have all gone the long way. We came with our eyes partly opened for more light for our people who sit in darkness. We go back with our eyes closed. How can we go back blind to our blind people? We made our way to you with strong arms, through many enemies and strange lands, that we might carry back much to them. We go back with empty and broken arms. The two fathers who came with us—the braves of many winters and wars—we leave here asleep by your great wigwam. They were tired in their journey of many moons, and their moccasins were worn out.

A Pitiful Appeal

"Our people sent us to get the white man's Book of Heaven. You took us where they worship the Great Spirit with candles, but the Book was not there. You showed us the images of good spirits, and pictures of the good land beyond, but the Book was not among them to tell us the way. You made our feet heavy with burdens of gifts, and our moccasins will grow old with carrying them, but the Book is not among them. We are going back the long, sad trail to our people. When we tell them, after one more snow, in the big council, that we did not bring the Book, no word will be spoken by our old men, nor by our young braves. One by one they will rise up and go out in silence. Our people will die in darkness, and they will go on the long path to other hunting grounds. No white man will go with them, and no Book of Heaven to make the way plain. We have no more words."

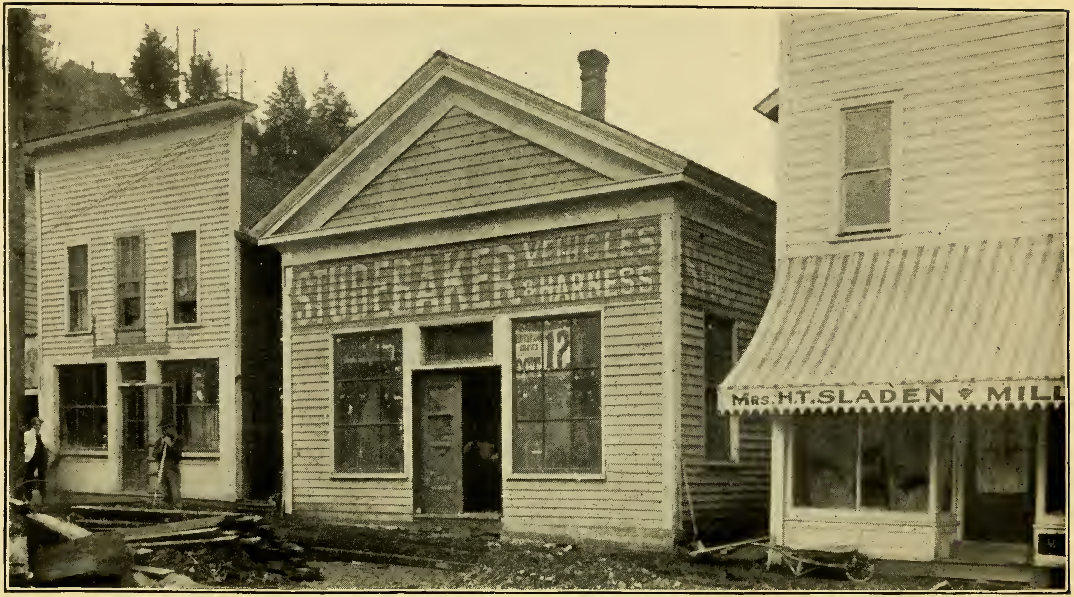
The Story Stirs the Church

All but one of these men died before they reached their people after their long journey; but the journey was not in vain. Knowledge of their adventurous and perilous trip and the purpose for which it was made got into the papers. It attracted the attention of some devout Christian workers and stirred the heart of the Church in the East as probably no other incident in the life of the Nation had done. Wilbur Fisk, at that time President of the Wilbraham Academy, was so impressed with the story that he gave careful attention to the incident and investigated the conditions far enough to have his soul mightily stirred at the though of the Red Men of the West seeking for a Book teaching them about God. He was at that time the most influential person in the Methodist Episcopal Church. He was the one man in the Church who was big enough to positively and permanently refuse to be consecrated a Bishop in the Church, and therefore had the pre-eminence in influence over those who had accepted the high honor. Dr. Fisk turned at once to Jason Lee as the only man in all his knowledge whom he thought in every way qualified to undertake the great task suggested by the mission of the four embassies from the Indian tribes. Jason Lee, after careful deliberation, accepted the superintendency of missions to the Flat Head Indians. When preparation had been made, he crossed the plains and preached the first sermon that was ever proclaimed by a Protestant minister west of the Rocky Mountains, at a point that is now known as Fort Hall, in Idaho. While many other white men had preceded Mr. Lee, his company was the first that had ever crossed the plains, scaled the mountains and descended into the great country, then known as Oregon, for the purpose of proclaiming salvation to the people. Others had come for discovery, for traffic, for adventure, but he came to seek and to save the lost. After careful thought and prayerful investigation, he established his mission in the Willamette Valley, about 60 miles from where it empties into the Columbia. He stands pre-eminently above every other man who has ever entered this region or undertaken to establish a Christian civilization in this secluded and peculiarly fruitful and boundlessly fertile country. It was his influence, connected with that of Mr. Whitman, of the American Board, that determined that the Pacific Northwest should be a part of the territory embraced in the United States. Over this region none other than the American flag ever floated with authority, and this cannot be said of any other portion of the United States.

The Work of Jason Lee

The country was so fertile, the climate so salubrious and desirable, the conditions were so inviting, that Mr. Lee and his associates anticipated a great influx of people to follow immediately upon the exploitation of the resources of the country among those who lived on the Atlantic seaboard. But the distance around South America was so great, the perils so many; the

Big Trees, Oregon



Old Methodist Episcopal Church (center building), Oregon City, Ore. First Protestant Church Building West of Rocky Mountains long dreary march across the plains was so trying, the trail was difficult, the marauding bands of Indians had made it so dangerous and every path of access to the country seemed so nearly impossible that for the first half century the country was almost an impossible land. But at no time was there any lack of bold, adventurous, consecrated ministers of the Gospel in the Methodist Episcopal Church ready to proclaim to the authorities, "Here am I; send me," and who braved every danger, met every difficulty and proved themselves equal to every requirement to push the interests of the cause of the Master into every settlement, town and city that has been developed throughout this entire region.

Frustrated Hopes

Jason Lee was a master builder, but he had followers worthy to be his successors. William Roberts, J. H. Wilbur, David Leslie, A. F. Waller, all of these partook of the spirit of his leadership and are worthy of all honor, and their successors were not one whit below them. Gustavus Hines, Nehemiah Doane, I. D. Driver, T. F. Royal and their coadjutors were worthy successors of these intrepid followers of the Master who first broke the trail into this great empire. But the early pioneers lived and labored, hoped and waited and most of them died without seeing the immigration which they had expected or the development in the work to which they had given their lives. But this delay in the incoming of the population made it possible for them to make more secure and lay deeper the foundations than would have been practicable had the incoming of the people been as rapid as they had anticipated.

The Inland Empire

With these great leaders to perform the task allotted to them, Methodism became the great and almost dominating force in what is now Oregon, Washington and Idaho. These names indicate but little to the average reader. Three States do not impress one who is familiar with the fact that there are now forty-six States in the Union, but when it is made plain that these three States have a territory as large as all of New England, New York, Pennsylvania, Ohio and Indiana and 2,200 square miles besides, one gets nearer an adequate idea of the area embraced in these three great commonwealths. In addition to this, when one calls to mind the fact that the fertility of these three States is far beyond the like area of the northwestern part of this Nation, one can then come to realize something of its importance. The supply of timber is unprecedented in the world. This year about one-sixth of the wheat produced in the United States will be from this great region.

Immigration Follows Railways

As long as the emigrant was compelled either to cross the plains in wagons or take shipping around South America, the coming of the people to the Northwest was slow and very uncertain, but when the Union Pacific Railroad was built across the continent from Omaha and the Oregon Short Line was constructed from Granger on that line to Portland and the Columbia River, the Northern Pacific and the Great Northern built from St. Paul to the Puget Sound, a stream of people began to pour into this region unparalleled in the history of any part of the United States. Hundreds of mills were constructed to cut the lumber which should laden the cars of these roads as they went on their way eastward; the fruit trees which had been planted by the fathers gave of their product to add to the commerce of this country with the States across the Mississippi River; the fertile valleys lying between the Cascade and Rocky Mountains, which were formerly thought to be useless, contributed millions of bushels of wheat to add to the commerce of our people, until now the most independent farmers in the world are among the early settlers in what is known as the Inland Empire. Cities are springing up all through the land. Spokane, which is at the falls of the Spokane River, is being recognized as one of the most promising and prosperous inland cities in the Union. Portland and Seattle are estimated as having a population of about 200,000 each and are growing with almost unparalleled rapidity. Tacoma is coming close behind these, with other cities, ranging from 10,000 to 25,000 population, numbering nearly a score.

Magic Transformations

The most important feature connected with the situation at present is the character of the population which is now pouring into this region. But few of the emigrants from Europe reach this land. The long distance across the continent, the high rate of railroad fare, the open country east of the Rocky Mountains, the difficult and forbidding conditions in crossing these mountains, cause nearly all of the emi-

Superior Class of People

grants from Europe to drop out and settle east of the mountains; whereas adventurous young men and women, well trained and thoroughly informed, meet without hesitation all the difficulties, the labors and hardships, in securing a footing among the noble descendants of the hardy pioneers, so that the character of the population of American antecedents who are now in the Northwest is the most desirable. There is but a very small percentage of illiterates among the people. The most of them, however, are independent, self-reliant, adventurous spirits, who are ready for any task, to meet any danger and to overcome any difficulties, but determined to succeed. They are capable of becoming very bad, or may be led to be very good and greatly helpful.

Asia and the Northwest

In addition to these, there is coming from across the Pacific Ocean people who are creating problems that will give us our heaviest tasks and who are producing the most difficult situations with which any people have ever had to deal. On this North Pacific Coast are to be found more Chinese, more Japanese, more Koreans than in any other part of the United States outside of San Francisco, except the Hawaiian Islands. The Japanese, however, in these parts have never had the strained relations with the white man which they have met in California. They are not concentrated in any great numbers in any of the cities of the Northwest. They are rather gardeners, farmers, section hands on the railroad and scattered through the country in clearing lands, running mills and engaging in other pursuits which do not challenge the attention and arouse the animosity of the white people. These Japanese, as a rule, are not coming into contact with the better class of white men. They are meeting the more ignorant, the baser and more undesirable elements of the citizens. When in the cities they are associated with the saloon loafers and the degraded classes of the people. They have become experts as porters in hotels, banks and especially in saloons. They have become adept in learning the tricks and games connected with gambling. They have learned how to make profit out of the submerged social classes. After being here a few months they return to Japan and there exploit their own people, who have known nothing of our degrading saloons, of our disastrous gambling houses or our debasing and humiliating public houses of infamy.

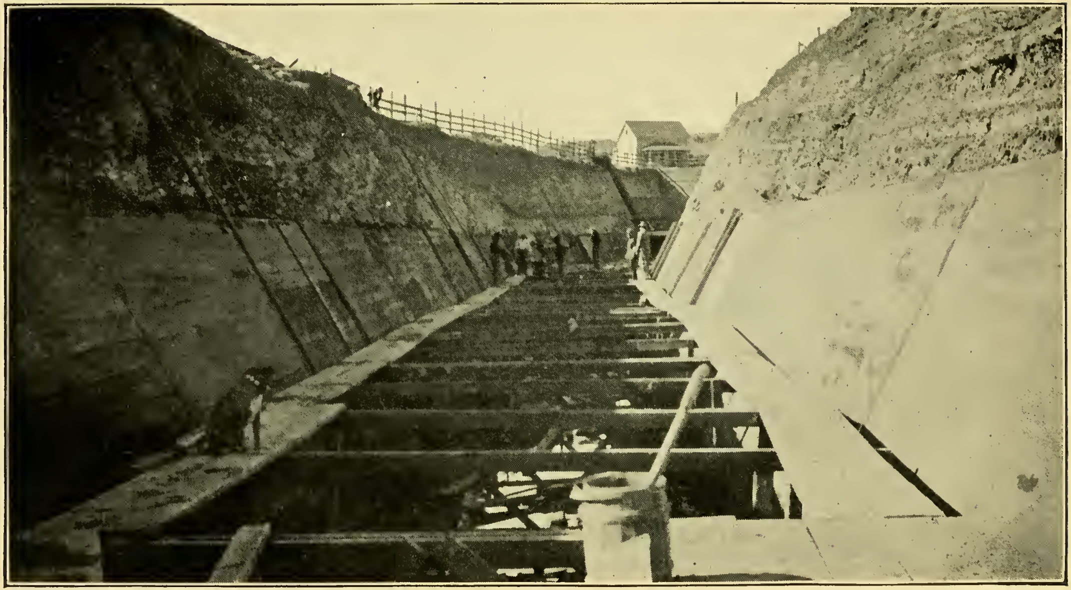
A Hindu Invasion

Within the last four months the Hindoos from India have been coming without restriction into this country. This freedom of movement is because these people are British subjects. In June, 1907, it was estimated that 1,100 Hindoos came into the State of Washington alone, and the number has been steadily increasing every month to the present. These people come from a land where they had received from five to twelve cents for a day's work, into this land where they will secure from fifty cents to three dollars a day. Bishop Thoburn stated recently to a large congregation during the session of the Oregon Conference in Portland, that these people were not being brought here by parties who intended to exploit them, but had themselves learned of the benefits of our country, the large wages which they would receive and the improved conditions which would be possible to them in this land, and that in all probability they would continue to come. Away from the cities and from the ordinary employment of white men they will find demand for their labor and places where they will secure good wages. There appears no reason why they should not continue to increase in numbers who come from India to this country.

The present population of the three States about which we are writing is estimated to be about one and a quarter millions, but this is being increased so rapidly that no one would pretend to be able to give, with anything like accuracy, an estimate of the exact number.

The Church Faces Stubborn Facts

Any studious person can easily see the difficulties confronting Church work throughout this land. Race prejudice appears with all its heinous bestiality wherever either the Chinese, the Japanese or the Hindoos are brought into close competition with white men, so that our problem in the field of race prejudice is full as difficult and dangerous as the race problem in the South. The rapidity with which the people are filling the country, the sense of strangeness, the freedom which comes from the breaking of former affiliations, the daring connected with the fresh, warm blood in the young and adventurous, the rapid acquiring of wealth and the feverish restlessness associated with great success, all aggravate and emphasize the difficulties which con-



Government Irrigation Project in Construction, Klamath County, Oregon

Washoe Smelter, Anaconda Mines, Montana

front the Church in Christianizing this land of boundless possibilities and incalculable future.

Methodism Has the Primacy

But the churches, true to their mission, are meeting their problem with devotion and statesmanlike breadth of vision. Because of the antecedents and superior leadership of the Methodist Church, and not because of any deficiency or lack of loyalty on the part of the other churches, Methodism has the primacy among the churches, and upon her rests the largest share of the responsibility for housing these newcomers, supplying them with Church privileges and giving them the Gospel from the lips of men who are not only aflame with the love of the Master, but have the scholastic preparation which will insure them respect in the estimation of the people, who themselves have been finely trained and who have extensive learning. Every effort is being made by the leaders to produce institutions of learning which will be equal to the demand, in furnishing a proper supply of leadership in pulpit and pew. But it is impossible for the present membership to build the churches, support the quality of ministers required, build and endow colleges, erect and sustain hospitals, open and develop Sunday schools, produce and maintain Church papers and do all the other things which are required to meet the demands arising out of the conditions of our population, and produce in this country the character of population which, if conditions are now met, may be developed. The Church has done a work of inestimable value in sending into this region missionary money to support the

A Missionary Ministry

intrepid itinerant as he has gone in his canoe, along the shores of the streams, inlets, sounds and bays; seeking out the lonely emigrant, or has given him the means by which he has secured a horse to follow up the path of the woodman, seek out the farmer in his solitude, cheer and comfort the miner in his adventures and instruct and help the railroad-men and the boatmen in their perilous and trying employments. These missionaries have gone throughout this country as messengers of light, as veritable John the Baptists, and their message has not been in vain and their mission is in no way a failure.

If this varied lot of emigrants which is now pouring into this country from all points of the compass, and which will continue to come, are met with the right Christian influence, are led by trained, capable, devoted leaders who are sufficiently permeated with the spirit of Jesus Christ to harmonize these nationalities, then there will be produced here a population of the finest quality that the world has known. The foreign population here will influence the peoples of the countries from whence they come, where the reports of their own people will be of greater effectiveness than the messages borne by any class of Americans can have. The impressions

The Real Missionaries

conveyed by the Chinese who will return to China will have greater potency in that land than any utterance that can come from a messenger of Christ or from a writer of our nationality concerning our own civilization, and will either help or hinder more when repeated by the Hindoos who have been here and witnessed for themselves the effects of the Gospel of Jesus Christ upon our people, than it can ever have if told by another.

It is probable that for the present, and maybe for a score of years to come, the Pacific Coast will be the greatest missionary field the world has ever known. Influences which shall go out from this coast will affect the minds of the people of the Orient as no other channel of information can possibly do. There are here Japanese, Chinese and Hindoos, open to impressions, who can best be made messengers of the Gospel to their own people. There are here German, Norwegian, Swedish and Danish churches whose services are conducted in their own tongues, who, if properly encouraged and sustained, will be developed into the finest type of German and Scandinavian Christianity that can anywhere be found.

Today Makes Tomorrow

All this must be done speedily, for if one generation is neglected and the people get away from God in the days of their poverty and struggle, it will not be possible to win them back when they have come to affluence and prosperity. If the Church cares for them in their poverty they will support the Church and exploit its interests in the days of their affluence. The whole land is before the Church. On every side are rich harvests ready for the reaper; the laborers are few, and a cry comes from every quarter, "Come over and help us." The day after tomorrow, if we are faithful today and tomorrow, the Church may hear a voice as of many waters coming up from those who have been saved in this land, saying, "Glory and honor and salvation unto Him who hath loved us and washed us in His blood," provided we heed now the cry as it goes over the land, "Who will go for us?" and shall answer gladly, "Here am I; send me."

THE METHODIST EPISCOPAL CHURCH IN UTAH

BY REV. H. J. TALBOT, D.D., SUPERINTENDENT

SUMMARY

A peculiar field.—Devoted pioneers.—Why we are there.—The great need.—Our Church on trial.—Mormon interpretation of the Scriptures.—A barren gospel.—Compact organization.—Mormons as neighbors.—Chief hindrances to progress.—Gentile population.—Influence of Christian Churches in thwarting Mormonism and in respect for Federal authority.—Elements which must characterize our work there.—Need of lay missionaries.—Picked men for pastors.—A revival expected.

A Tremendous Undertaking

Our Church is the only one of the Methodist family that has any work in this State. The history of the beginning of our mission here, more than thirty-five years ago, is an interesting one. Similar in many regards to the opening of Christian work in all this western country, it yet has an individuality which differentiates it from missions anywhere else. Great honor is due the men and women who have served here in the past. Theirs was not only a tremendous undertaking, but it was prosecuted under conditions which laid all human resources under tribute, and made a large draft upon infinite grace. It is rather pathetic to consider that, of those who patiently wrought here, it must be said they "received not the promise," only "having seen them afar off." One is touched at the thought of missionaries abroad working, praying and enduring for years before any results of their devotion were visible; but they who are familiar with the conditions under which Christian work here has been pushed forward through these long years, will be ready to declare that some, at any rate, who toiled in this field are worthy to stand beside the heroes and heroines whose names have had more prominence than theirs in human records.

Why in Utah?

It will perhaps naturally be asked why our Church should maintain mission work in Utah. Such a question is a fair one, and deserves a candid answer.

No Field More Needy

There is the same reason for mission work here as there is for it in any part of the West or South. Here is a vast region of country which is rapidly filling up with a heterogeneous mass of people. Among them are Christian families that need to be ministered to, for they are in surroundings which ceaselessly beat against the spiritual life; and the children in these families must have the teachings of the Christian faith, its sanctions and examples, if they are to be saved from relapsing into semi-barbarism. Here, too, are the turbulent, the vicious, the God-defying, to whom the Gospel of Jesus Christ offers the only hope for time or for eternity. And here, likewise, are multitudes of foreigners who need to be assimilated to our American life, and who, in the process of assimilation, must have Christian influences upon their lives or must become an ever-growing menace to our Christian civilization. There are in Utah quite a number of mining towns. In some of these conditions are but little different from what they are in towns outside the mining districts; but in others the need for Christian services is emphasized by the frightful immorality prevailing. It is quite within bounds to say that no more needy and no more promising fields for Christian work can be found in all America than in these new States and Territories which the Board of Home Missions and Church Extension has undertaken to cultivate. Looking at the opportunity presented, one is surprised that the church-at-large is not more alive to it; likewise that so many young men, just entering the ministry, are content to remain in the older sections of the country where the pastoral charges fairly crowd upon each other, and where there is such an over-abundance of Gospel light and privileges, whilst these vast districts are without shepherds. It does not speak well for the quality of our present-day devotion to our Lord. One cannot long remain in this western country without coming to see that here, as nowhere else, our Christianity is undergoing a most severe trial.

Christianity on Trial

But, in addition to the common need for Christian work prevailing in all this western country, there is an emphasized need which is peculiar to Utah. Whilst our Church, in common with other Christian Churches, has its message for all this new country, it has also a mesage, as they also have, to the Mormon population of Utah. Mormonism has some peculiarities which differentiate it from all other religious cults. It not only professes to be a Christian Church, but it claims to be the *only* Church of Jesus Christ in

Mormon Interpretation

the world. It holds the Bible to be an inspired Book, and that it is authoritative, *when properly translated and interpreted.* It believes in God and in the Holy Spirit, and in the divinity of Jesus Christ, after a fashion, and professes to hold His life as an example for men. It has seized upon much that is contained in Bible doctrine and appropriated it as peculiarly its own. But its conception and teaching about God is that He is only an exalted man; that He was once as men are now; that He has body and passions as man, only exalted. Its thought and teaching of Christ is that, whilst He is divine, He is a man, physically begotten by God the Father of a human mother. Its idea of the Holy Spirit is that He is of material substance, capable of tactual transmission from person to person. Its interpretation makes the Bible an utterly inadequate revelation from God, which must needs be supplemented by the equally divinely inspired utterances of Joseph Smith and the "living oracles"; these last being certain members of the "Holy Priesthood" who are, upon occasion, authorized to reveal God's will to men. To judge from the relative stress laid upon these sources of revelation, in their teachings, the Bible is wholly subordinate to all the others. Mormonism's ideal life is one of unquestioning obedience to a priesthood of practically unlimited powers. Its heaven is one of material advantages and exaltation. Judged by its writings, its teachings and its results, it has no message for the sin-burdened; no promise of spiritual fellowship with God; no redemption by the

Distorted Scriptures

No Good News for the Sinful

vicarious sacrifice of Christ, as held by Christians generally; no conception of a spiritual need which is met and satisfied only by an assurance of divine favor. Its claim to be a Christian Church would not be admitted, or even seriously considered, by an intelligent jury convened to pass upon its assumption. What the results of its unchecked teachings would be morally may be conjectured if one reverts to the history of conditions prevailing in Utah before the building of railroads and the construction of telegraph lines connecting the Territory with other parts of the country; and before the influx of a ''Gentile'' population in considerable numbers and the influence of the Christian churches. Much attention is now paid to education; but this has been stimulated by the small schools opened by the Christian churches. Civil law is in full operation, and is as well administered here as in other western States, perhaps, save when it touches the practices of the Mormon Church. The political and the business conditions are in the power of that Church whenever it chooses to use that power.

Made Decent in Self Defense

The Mormon Church is more compactly organized than any other communion known in this Nation. Its system of interdependence, extending from the head of the Church to its most obscure member, is as thorough as any military establishment. Its knowledge of its membership and its control over them is most intimate, and little short of despotic. Its appropriation of many Christian tenets, its careful espionage of its clientele and its use of priestly power,

Compact Organization

together with the unceasing teaching of the children, makes it well-nigh invulnerable to Christian influences. Without exaggeration it may be said that Mormonism more defiantly challenges Christianity than does any other power in this land.

Our Message to Them

From this brief and hastily-worded survey it may be seen that, if we are right in our interpretation of the Bible, we have here a people who are blinded and led astray from the truth as certainly as are those peoples who have no conception whatever of the Christian faith. That our Church has a message for them, and that the chief reason for our being here is to bring the pure Gospel to them, is at once apparent. Whatever else it may be doing, Mormonism is not making Christians of the people in the New Testament sense of the word Christian. It has no testimony against sin *per se,* but against those forms of it that affect economic and social conditions. To minister to the "Gentile" population of Utah is important; to teach and preach a pure Gospel among the Mormons is a prime reason for Christian missions here.

Mormons as Neighbors

In all Christian work here, due account should be taken of all that is commendable in those who hold the Mormon faith. The utter sincerity of the vast majority of the people is unquestionable; their thorough devotion to the Church and what they believe to be true is praiseworthy; and in general their lives are free from turbulence. Indeed, in these regards, they can challenge comparison with the people of any other faith whatsoever. They are naturally a kindly-disposed people, and, left without interference, are agreeable as neighbors and friends. As a rule, they are easily led, not much given to independent research, and quite susceptible to the argument of authority when well-intrenched and strongly exercised. Thus they are singularly susceptible to priestly rule; and the power lodged in the priesthood is unsparingly used against all recalcitrants. They have been well-taught in the duty of obedience to their superiors in the Church. Whether or not any considerable number of them are oath-bound to Church loyalty as against obedience to any other authority, may be an open question; but that, generally, all other obligations are held subordinate to Church fealty—one comes, after due acquaintance with them, to have little doubt upon this point. It may be seen, therefore, that there is much that elicits one's respect for the mass of the people. Wholesale and undiscriminating denunciation of the Mormons is as unchristian as it is unwise. No man's religion, sincerely believed, may be held up to ridicule, however grotesque it may appear to those who are of different faith. Every man's religious belief is worthy of respectful consideration, however we may regard the conduct of those who may appear to exercise authority in religion for their own advantage.

Unwise Denunciation

It will naturally occur to our people, who are expected to patronize our work here, to ask why have not results been more satisfactory? The answer is at hand. In the first place, much of the population of Utah is migratory in char-

Hindrances to Progress

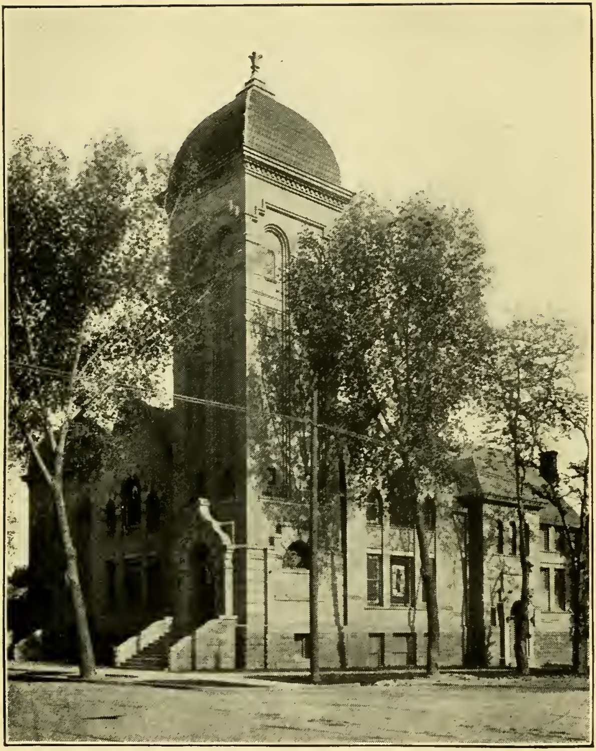
acter. It not infrequently happens that a minister who last year had a fair-sized membership under his care, this year finds himself under the necessity of beginning at the foundations again, as his members, for the most part, have moved on. This is true of the most of our western work.

Non-Mormons Non-Cohesive

In the next place, the non-Mormon population of Utah is not sufficiently cohesive to effectually contend with the prevailing religion. The solidarity of the Mormon Church is phenomenal. It would naturally be supposed that the presence and impact of a dominant, solid and everywhere self-assertive force, like the Mormon Church in Utah, would drive all the people who do not hold with it, into close alliance. But such is not the case. Many of the non-Mormons are transients having but a temporary interest in affairs here; many are not at all concerned about Christian work here or anywhere; and some withdraw themselves from our Church work for prudential reasons. This leaves but a comparatively small contingent upon which the Christian leaders can depend for active assistance.

Our Mission to the Gentiles

When you add to the above things mentioned the fact that, for the most part, our work has seemed to have for its objective the caring for the "Gentile" population, not generally going into solidly Mormon communities, and sometimes even withdrawing from such when the "Gentiles" have moved away; and when you add the still further fact of the almost impenetrable front presented by the dominant Church



First Methodist Episcopal Church, Salt Lake City, Utah

Dedication of Methodist Episcopal Church, West Jordan, Utah against our work; then it will begin to appear why results have not been greater.

Influence of Our Churches

But, as a matter of fact, the outcome of our work here has been greater than can be made to appear in any table of statistics. Our Church has borne a most-honorable share in the Christian work in the State. In estimating what Christianity has done for Utah, it must be remembered that, as yet, but a comparatively small area of the State has been reached by its work. Out of the approximately three hundred towns in the State, only about sixty have Christian work maintained in them. Among these sixty, however, are the centers of population. The influence of the small, thinly-attended Christian churches upon the conditions here has been out of all proportion to their numerical notation. They have favorably affected education. It may be doubted whether any other agency has been so powerful in developing the public school system in the State as the small church schools opened wherever the denominations went years ago. These stimulated in parents a desire for the education of their children, and revealed to those who oppose our work the necessity of counterbalancing the influence of such Christian schools by a public school system. These Christian churches have toned up public sentiment on social questions, so that, though the laws against polygamy are not generally enforced, and cannot be under present conditions, yet it is not as open as in other days, though it has yet the Church sanction as of old. The Christian churches have been influential in preventing the prevailing system from reaching its full fruitage in conditions little short of despotism and moral degradation. The spirit of Mormonism is one of priestly absolutism; and the fruitage of its teachings, if unchecked, would inevitably issue in moral deterioration. No amount of sophistical reasoning can obscure this point. The Christian churches have steadily resisted this development, and not without creditable success. They have fostered respect for Federal authority. Wherever they have gone the flag has been unfurled, and they have emphasized loyalty to Federal institutions. All these are not results that can be tabulated; but they are none the less real and important. When to these things is added the fact that many converts have been made in these years of Gospel work, that converts to the Mormon faith from among the "Gentiles" in this State are so rare as to attract no attention, that Gospel light is spreading into new communities every year, and institutions of learning under Christian auspices are constantly increasing—when all this is taken into account it may easily be seen that the results of Christian work in Utah are by no means inconsiderable.

Methodism and the Flag

Experience and observation alike show that our mission in Utah must be characterized by several things which should here be mentioned:

We Must Educate

First of all, it must be educational. In no land where a form of religion is strongly intrenched, and especially where it is intertwined with the business and civic life of the people; and, more particularly yet, where it has something of the color of Christianity—in no land where such conditions prevail have revolutions in religion been suddenly wrought. The way must be prepared. For years we have had no mentionable part in the educational life of the State. A few small and isolated schools we have supported have made no appreciable impression in the communities where they have been located, much less upon the State-at-large. Otherwhere our participation in educational work has been not only creditable to us, but has been of vast public good and a potent means of extending the influence of our Church. Until two years ago, we had not for a number of years had any schools in the State except five or six small ones of primary and intermediate grades. There were but few high schools in the State, and, in consequence, the people were limited to the common school grades, or were under the necessity of sending their children long distances—forty to one hundred miles from home—to pursue their studies beyond the grade work. Two years ago we opened an institution of high school grade in the center of a large territory; and one year ago another such school was opened in a like center. These schools began with but few students—in one case with but eight, and in the other with only five—but both are increasing in attendance and are making a fine reputation for excellent work. The opposition to them is quiet but persistent, upon the part of those who regard all Christian workers as intruders; nevertheless, the purpose is to steadily follow up the development of the

Need of High Schools

schools already established, and to open others of like character in strategic locations as rapidly as means and teachers can be secured therefor. This side of our work must be emphasized if we are to have a permanent constituency here, and if we are to do any fair share of the Christian work that needs to be done in Utah. Money could hardly be put to a better use by those who have something to spare for benevolent work, than to donate it for the founding and support of such schools.

A Vital Issue

In the next place, here of all places we must bear clear and steadfast testimony to the authority of the Bible as the full and sufficient revelation of God to men. Its claims as such must be pressed, and its precepts as bearing upon practical life must be strongly enforced. Its great central doctrines of God, sin, atonement, must have reiterated proclamation. The claim of coequal authoritative revelation set up for the writings of Joseph Smith and for the "Living Oracles" of the Mormon Church must be mercilessly exposed, though in the spirit of Christian kindness. Our message must lay great stress upon the absolute necessity of spiritual regeneration. Whatever may be true of other regions, in this State the need and possibility of regeneration by divine power are put aside as being beyond the range of things to be considered in connection with religion. As elsewhere said, our Christianity is here on trial as perhaps nowhere else. Is the Bible a sufficient revelation of God to mankind, or must it be supplemented by revelations upon matters both important and trivial through all kinds of men who may happen to hold official positions in the so-called only Church of Jesus Christ in the world? Does God reveal the enormity of sin, and declare that men must be born from above? Can He reveal Himself in human consciousness? Can He forgive sin and renew the penitent sinner in the divine likeness? Does the atonement of Christ meet a realized need in human experiences? Can faith in Christ and spiritual fellowship with Him revolutionize human lives? It is no exaggeration to say that the prevailing religious teaching in Utah not only obscures these things, but in its practical effects is directly adverse to them. Not Christianity, but a substitute for it is proclaimed. Herein appears the challenge to spiritual religion, and also the unceasing need of the Gospel message.

Errors to be Combated

Still further, our campaign must have a definite purpose. If we are here to minister only or chiefly to "Gentiles," then our work is much simplified, and we need but small increase from year to year in prosecuting it. But our mission is not primarily to the "Gentiles." We do not believe that any evidence yet adduced substantiates the claim that the Book of Mormon, or any of the other professed "revelations" upon which the Mormon people rely, is divinely inspired. We do not believe that credentials have ever been produced sufficient to prove that Joseph Smith was a prophet of God, or that any of his successors in office have been the Lord's prophets. We do not, therefore, believe that the Mormon Church is the only church of Jesus

Christ in the earth. We are not able to see that the Mormon Church teaches a vital, personal faith in Jesus Christ as a requisite of salvation, or that in any adequate degree it ministers to the spiritual needs of mankind. Our only conclusion must therefore be that its claim is erroneous, and that its people are deluded and are in spiritual darkness. We hold these conclusions firmly, whilst at the same time we concede the greatest respect to the vast majority of the members of that Church, whom we believe to be sincere in their faith. Whilst, therefore, we cast no reproach upon them, and are far from *ridiculing* their religion, yet at the same time we hold that they are being led away from the true revelation of the Divine One as given in the Bible, and that they are not following the Christ of God. These are the views which have inspired the founding of our work in Utah. Hence, our mission is distinctly and primarily to the Mormon people. But if it is to the Mormon people, first of all, then we must use the means best adapted to reach the end in view.

Must Sound the Advance

Apparently, for some years past, the work has been pitched upon the plane of caring for the "Gentiles." No word of criticism is here offered, or can be allowed, concerning policies previously pursued. Doubtless it was necessary for the work to pass over some such stages as those over which it has gone. But what is here claimed is that we are not here to hold our ground among the "Gentiles," but to press our work among the Mormons. We are not here to defend ourselves, but to carry our banner to conquest over an unauthenticated religion. And there is no hope for the cause of Christ here except in sounding the advance. No one has the data upon which to declare that the evangelization of Utah is impossible, for it has not yet been seriously undertaken. The preliminary work has been done, and well done. The final struggle for the supremacy of Christianity in Utah lies before us. This declaration does not dwarf the services of the men and women who gave the best years of their lives to this work; but it recognizes the quality and extent of their toils and privations as being in the highest sense necessary; and, at the same time, it apprehends the fact that all such pioneer work has but been in preparation for the decisive contest. It would seem to be the dictate of wisdom to push, as rapidly as is consistent with permanency of occupation, into all communities where there is no Christian work, until all communities have the Gospel message. But one way to accomplish this seems practicable. We need to employ a number of lay missionaries who will be willing to go into solidly Mormon towns, live the Christian life, organize Sunday schools, cultivate friendly relations with the people, distribute Bibles and tracts, hold meetings for prayer and religious inquiry, and gather people together for preaching services. Then group from four to eight or ten of these places under the care of one preacher who shall travel from place to place and preach the Word to many or few, as the lay missionary may be able to gather them together. For purposes of evangelization cir-

Need of Lay Missionaries

cuit work stands justified by the experience of the Church. It is not forgotten that great obstacles stand in the way of such a method; nor that such an active campaign will arouse an opposition the like of which has not heretofore been encountered. But it is to be remembered that there can be no obstacles to the Gospel presented in Utah which have not been met and overcome elsewhere by the Gospel of Jesus Christ. We shall not easily nor peacefully spread the light of divine truth, but rather in toil and conflict. Who will say, "Here am I, send me"?

Picked Men Only

The next thing to be noted has respect to men and means for the prosecution of our work. We must have men of the best quality. Money is not to be made in this field, a bare support being all that a minister can usually expect. Distinction among men is not to be gained; this is no place for self-exploitation. Therefore, if either of these motives is dominant in a minister, he would do well to shun Utah. "Whosoever will be great among you let him be your servant; and whosoever would be chief amongst you let him be your slave"—that's the note of distinction in such a field as this. "The love of Christ constraineth me"—that's the motive. Much inconspicuous toil will fall to the lot of any minister who brings any conscience to speak of into the work here. The opportunity for self-forgetting service is phenomenal. It is much to be doubted whether there is a field in the civilized world, or anywhere else for that matter, where Christ has more need of tactful, faithful friends in the ministry than He has in Utah. Little use for ministers, however pious they may be, to come here, who are so fixed in their habits of life and in their methods of work as to be unable to adapt themselves to the singular conditions which they will find. It will be little to the purpose to send men here who have ceased to study, or have become perfunctory in their work, or who have failed elsewhere, or who are deficient in the gift of leadership, or whose personal religious lives are below par. And it will be a mortal hurt to put men into this work whose reputations are clouded. The very best that the Church has must be detailed for service on this front line, if we are to hope for victory, or even avoid disaster. Men of singular ability and of unsurpassed devotion have served here in other years, and slowly, yet surely, a fine force of men who are in nowise second to them is gathering at this outpost now. We invite young men of training, devotion and energy; upon whom God has laid His hand; who are not afraid of hardships; who can endure defeats, reproach and hard knocks for Christ's sake; who covet a place with the advance guard—we invite such men to volunteer for service here. We pray to be defended against the fearful, the unbelieving, the indolent and the time-serving.

A Spiritual Awakening

Some day—pray God it may not be distant!—there will be a great spiritual awakening among this people. When that day dawns the time of opportunity will have come. Then thousands of people whose spiritual natures have been starved through dreary years of misguidance will be feeling after God if haply they may find Him, though He is not far from every one of them. And they will find Him. It will be the happy fortune of those ministers and others here who have kept their hearts open toward the Lord, whose spirits have been sensitive to the Spirit Divine, who have nourished themselves with the grace and love of God through faith in His Son, who have not fainted in the day of trial, nor doubted in the time of despondency, nor given over prayer in the hour of blackest night—it will be theirs to guide groping souls to Him who never rebuffs the penitent. We have never ceased to pray and look with longing eyes, though sometimes with weary hearts, for that certain dawn. Ye that can come, come over and help us! Ye that cannot come, plead with God for us that our faith fail not until the morning breaks!

Help the New Board

Be sure to give a loyal support to that newly-organized Board which administers our Christian work in the home field. Vast multitudes are pouring into this western region, with whom will rest ere long the welfare of this country we love and the honor of the Lord we adore. That Board, in the magnitude and importance of its work, has a patriotic and religious claim upon the interest and bounty of all our people. By no word or hint must the interest of our people in Christian work beyond the seas be impaired. Duty and loyalty to Christ call us to enter the open doors there. Duty, self-preservation, patriotism, devotion to Christ call us to the bestowment of service and bounty here. The one call need not drown the other. Leaders of our missionary enterprises in our own land do not ask for much—certainly for nothing unreasonable. They only wish to have the assurance of increasing support from our powerful and wealthy Church, as they may be able to secure suitable men and women to open new work, and sustain it, where it is most sorely needed. And let it not be forgotten that, even as compared with the lot of those who go abroad, the situation of our home missionaries is not one naturally desirable. They will have a large place, therefore, in the sympathies and prayers of thoughtful Christian people. Of all the missionaries, either at home or abroad, none are more entitled to such prayerful and sympathetic consideration than our missionaries in Utah.

THE SOUTHWEST—THE LAND OF OPPORTUNITY

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SUMMARY

Immense areas.—The new and the old.—Spanish rule.—Resources yet latent.—Climate.—Products of the soil.—A world's sanitarium.—An incident that changed history.—A New England type of inhabitants.—Two races, Latin and American.—Protestant martyrs.—The new order of civilization and morals.—The future.—Exacting pastoral duties.—The cry of the hour.—The larger plea.—No place for laggards.

The Southwest is a term applied to all that region lying south of the southern boundary of Kansas, Colorado and Utah, and west of the eastern boundary of Texas and Oklahoma.

It is an empire of huge proportions, comprising an area of more than 570,000 square miles, not including the Commonwealth of California.

Areas that Dwarf the East

In this vast expanse the older and more densely populated States of the East and Middle West are lost, when we consider geographical area, like the proverbial needle in the haystack.

From this strangely diversified region two huge States have been carved and their stars added to the field of blue on Old Glory's royal face, while two other Territories patiently wait the fiat of government to make them sovereign States.

Texas with its 263,000 square miles and unfathomed opportunities for wealth and growth, both of a material and moral sort, boasts the largest area of all the sisterhood of States.

Oklahoma, born of the union of Indian Territory and the Territory of Oklahoma, comprises more than 70,000 square miles of inviting soil and climate. Into these two States have poured in an unchecked flood the homeseekers and adventurers.

''No Man's Land'' Transformed

The little strip of land known to us who studied the geography of twenty years ago as ''No Man's Land,'' because it really belonged to no one and knew no law or government, save that maxim of the bully and coward, ''Might makes right,'' has wooed the homeseeker and the homemaker into as delightful a stretch of climate and soil as is to be found anywhere between oceans; and today the valley of the Cimmaron, in the sands of whose waters the early traders cached their heavy silver and gold while they escaped from the hostile Indian—alas, too few ever returned to recover the precious coin—laughs into waving harvests and the persistent crop of alfalfa fattens the stock and swells the bank account of the contented rancher.

To the average mind, however, the Southwest means the Territories of New Mexico and Arizona. Together these have an area of more than 260,000 square miles. Their boundaries from north to south are as far apart as New York and Newport News and from east to west as from Chicago and New York.

Our Oldest Civilization

Here is found the oldest civilization on the Western Hemisphere. Almost a hundred years before the Pilgrims sang their valiant hymns to the accompaniment of the icy waves on the "stern and rockbound coast" Coronado had penetrated the interior bearing the arms of Spain and planted the cross among the awe-struck natives; and five years before his advent, Cabeca, in his search for the Seven Cities of Cibola and the Kingdom of Quivira with their fabled wealth, had traversed the old Santa Fé Trail and traveled into New Mexico as far as Las Vegas.

Our Oldest City

Beyond a question Santa Fé, the ancient and present capital of New Mexico, holds claim to being the oldest city in the United States.

Within fifty years after the discovery of America by Columbus, the Spaniards began to occupy that portion of our country now known as New Mexico, and immediately the Christianizing of the natives began.

St. Michael's Church, erected in 1540, is still in use as a place of worship. The bells brought from Spain almost immediately afterwards, still peal out their strangely musical call, as they have done for more than three hundred and fifty years. One of them, the largest, was cast in 1351, and there entered into its composition the purest gold, silver and copper, which accounts for its lasting purity and tone.

The early civilization and Christianizing of the natives was of the rudest and most cruel sort.

Spanish Inhumanity

Fox's Book of Martyrs contains no more horrible tales than are authenticated in the records of these olden days. The unflinching heroism and devotion of the early missionaries glows amid the lurid years with the white light of unstinted sacrifice in this remote wilderness.

The impolitic zeal of the monks, however, resulted in the hatred of the populace, and in 1640 the Spaniards were driven from the country.

Fierce Retaliation

Many missionaries were left after the exodus, and the cruelty meted out to these unfortunates is well-nigh incredible.

It is recorded that at Jemez an old priest named Jesus Morador was seized in his bed, stripped and mounted on a hog, and was paraded through the streets at midnight amidst the derisive jeers of the natives.

Not satisfied in their thirst for blood, he was himself saddled and compelled to bear them on his back, going on all fours for hours, until, from repeated beatings and the cruel torture of sharp spurs, he fell dead in the dust.

The invaders destroyed everything that could remind them of the Spaniards. All books and papers were burned and the rich robes of the priests were torn to shreds. Even the names of Jesus and the Virgin were prohibited, while those who had been baptized into the Christian faith were washed in a mole in the Rio Chiquito to destroy the infection.

The Spaniards Return

The period of native rule was short. Twelve years only elapsed until the Spaniards returned bearing the same banner with which Ornate had entered the quaint old town one hundred years before. We may still read his autograph just as he wrote it on the ageless rock while on his marvelous journey to "discover the South Sea."

Says Lummis, the best-informed of all the explorers of this Southwest: "He camped at the Moro and wrote in its eternal page. Here it is, just as he wrote it two years before our Saxon forefathers had built a hut in America, even on the seacoast, while he was 1,500 miles from the ocean. In 1604 he trudged at the head of thirty men across the fearful trackless desert from San Gabriel to the Gulf of California and back again."

An Intrepid Explorer

Here is the officer's autograph, "Passed by here the officer Don Juan de Onate to the discovery of the sea of the south on the 16th of April, year 1605."

The valiant heroism and intrepid zeal—though rudely mistaken as we deem it after the lapse of centuries—makes the heart beat faster, and the admiration for those brave pioneers commands respect.

But it was civilization of the Latin type, and on such foundation have the passing years builded.

New Mexico and Arizona are destined to become mighty factors in the sisterhood of the Union.

Resources Yet Latent

Here is the land of opportunity. The major part of the material resources is as yet latent.

For the year 1907 Arizona outstripped every mining district in the world in its mineral output, reporting for that year the great total of $67,000,000.

Vast and untouched deposits of copper everywhere abound. Silver and lead are here in such quantities that only the mines of the richest value are worked.

Immense Forests

Tracts of virgin forests, far from the vandal touch of mill or railway, exist. One company alone—and its mill one of the largest and most modern in the United States—has a sufficient amount of standing timber to employ a double shift of men for thirty years to come.

It is stated that Arizona possesses the largest untouched tract of standing timber in the Union.

New Mexico produced gold many years before any other portion of the United States. The placers of Santa Fé County were worked two hundred years before gold was discovered in California. The hoards of the precious metal for which the Conquistadors sought the ruins of Gran Quivira were never found, but from their coming to the present time the stream of argonauts and prospectors has been persistent. It, however, remains true that the surface has scarcely been scratched here and there.

Treasures of the Mine

One-fiftieth of all the area of New Mexico is prospected coal land.

Iron and zinc, mica and sulphur are abundant. The largest deposits of alum in the world are in New Mexico.

This Territory also leads the world in its production of turquoise—far outrivaling Persia in the extent of deposits and beauty of the gems.

Arizona has within its boundaries the most gigantic and sublime gorge on the face of the earth. The Grand Canyon has no rival.

A Matchless Climate

And what shall we say of the matchless climate of this Southwest? There are mountain peaks where the crown of snow is never kissed away by summer's sun. There are valleys where the pomegranate and fig grow side by side with never a breath of frost.

The waving branches of the palm and pepper tree fringe the horizon of the mesa and desert, on which thrive a half a hundred varieties of cacti.

In the charming valley of the Salt River in Arizona is the only spot on American soil where dates are grown commercially.

Here thrive all manner of semi-tropical fruits. Arizona oranges are in eastern markets six weeks before the golden apples of California are plucked.

The olive is in evidence everywhere. Lemons and grape fruit are no luxury. The mulberry begins to ripen before the January thaw has settled the slumpy roads of New England. Roses shake their tinted leaves across the hedge of cedar and find a grave beside the dormant poppy, which only waits the kiss of the early rain to deck the sere brown earth in gorgeous hues.

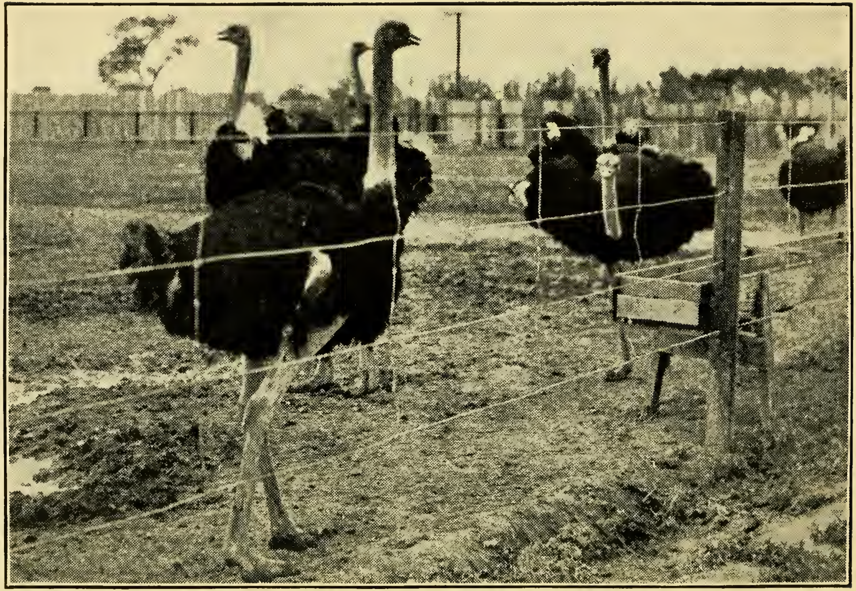
Tropical Plenitude

Alfalfa, king of agriculture, grows both by night and by day, while corn planted in the early spring will ripen, harden and become seed for a second crop, which in turn will itself mature, all in the long bright months of this sunny clime.

Here in the Valley of the Salt is America's Italy.

And into such a climate as both these great Territories possess pours an increasing throng of health seekers. Thousands of them find the

Alfalfa Field, Rio Grande Valley



Ostrich Farm, Yuma Valley

A World's Sanitarium

color coming again to the wan cheek. Strength returns and life once more has attraction and zest.

Is it a high altitude that is required? New Mexico has many such spots. The United States Government has placed its seal of approval upon this land by establishing two sanitariums for tuberculosis within its boundaries.

Tens of thousands of these folk become permanent residents and valuable citizens.

Nor is this a Latin civilization which predominates. The Romish Church is strong and aggressive. Santa Fé is not only a stronghold but an archiepiscopal see.

An Incident that Changed History

How strangely a trivial incident turns the stream of centuries! The Almighty very evidently destined this wonderful land for Protestant dominion. Fifty years before gold was discovered in Colorado, one Pursley, a carpenter from Kentucky, was driven by hostile Indians to the high ground about Pike's Peak. Here he found nuggets of gold which he carried about in his leather wallet for many months. He was finally sent to Santa Fé to negotiate trade with the Mexicans. He found the climate so enchanting he determined to remain. He told the Mexicans of his discovery and showed them the yellow metal, but refused to disclose the spot from which it came, believing the Territory was Government property and by so doing he would prove disloyal to his country. Had this sturdy yeoman been less patriotic, how different might have been the history of the Southwest. This region would have doubtless continued a part of Spain, and, with the golden flood pouring into Castilian treasuries both from Colorado and California, she might have been the most powerful nation of Europe.

Thus does one man change the face of a hemisphere.

People of New England Type

Into this land of unparalleled opportunities and well-nigh limitless resources is coming a class of men and women similar to those who populated our Eastern borders in the early days.

The year of 1907 saw more than 80,000 home-seekers settle within the limits of New Mexico alone. Towns are springing up in a night. Where yesterday was an unbroken expanse of prairie claimed only by bands of roving cattle, today feels the tremble of the locomotive and sees the smoke from hundreds of homes; very simple and limited, to be sure, but the beginnings of larger things. To the uninitiated the bare brown acres are useless and without profit; but the science of dry farming, where irrigation is impracticable, has solved the problem of agriculture in the arid zone. And strange, but strangely true, when the soil is turned by the white man's plow and tickled into life, the yellow grain waves in the shallow furrow and gardens flourish without the courage from the clouds. Not alone does science bid the desert drink, but it compels the desert to bring forth, and lo! the parched wilderness blossoms as the rose.

Methodism's Heritage

Into such an heritage has Methodism come. joining forces with the other arms of the great Protestant faith.

How is she measuring up to this responsibility? How shall she meet the tide of the coming multitude, and here make emphatic and potent for righteousness the incoming wealth and developing resources?

These are questions to be seriously considered and quickly acted upon. Within these two Territories two distinct and separate lines of work have been maintained for more than forty years. The one with the English-speaking peoples, and the other among the Latin race, or Mexicans.

Every year the work becomes easier and every year it becomes more exacting and laborious.

Two Distinct Lines of Work

Heroes and stirring heroism are not wanting in all the history of the region. For a generation every one brought into the Protestant-Mexican fold was wrested from the clutch of Rome. But little by little the schoolhouse made its appearance, until at the present time the public school system of both Territories is of an exceedingly high order; and this coupled with the culture and gentleness of every Protestant minister and missionary resulted, in another generation, in children of Latin extraction born into the faith of Protestantism. This work goes on increasingly. The Baptist Church has its workers not alone among the Mexicans, but scattered among the Navajo and Apache tribes of Indians. These, who a few short years ago were the dreaded scourge of the plains, have been brought under the influence of the Son of God and His message of love and peace. The Congregationalists maintain many excellent schools for these people. One of them is situated at San Mateo, where may still be found a considerable number of the Penitentes, that strangest and most bloodthirsty sect of the Romish Church. They are a remnant of a once numerous brotherhood, a relic of the Middle Ages. During the forty days of Lent they flog their naked backs with cruel scourges of aloe fiber and walk in beds of cactus.

A Relic of the Middle Ages

On Good Friday they redouble their flagellations and choose one of their number who is crucified on a cross. "The victim does not always die," says Lummis, who has witnessed and photographed these exercises several times. Need we journey to Africa to witness barbarism? or to Oberammergau to witness a genuine Passion Play?

The Presbyterian Church is expending, probably, the largest sum of money annually of any of the Protestant denominations in this field. Their work is well scattered among both the Mexicans and Indians and the results appear to warrant the large outlay.

In our own denomination work has been maintained for more than forty years among the Spanish-speaking people in both Territories. We have numerous small schools in operation. The Woman's Home Missionary Society does excellent work in maintaining industrial schools, notably at Albuquerque and Tucson.

Protestant Martyrs

Protestantism, and especially Methodism, has had its martyrs, and some of them sleep in the soil they consecrated with their blood. In the year 1875 the Rev. J. F. Tolby was deliberately shot to death while returning from one of his appointments. He is buried on the banks of a small stream which bears his name. It is proposed to build a memorial church on the spot where this brave pioneer gave his labor and his life for Methodism.

Will Methodism measure up to its opportunities in this land of the turquoise skies and balmy air?

Magnificent Distances

This is a land of magnificent distances. The Superintendent of the New Mexico English Mission has an area over which he must travel three times the size of the State of Pennsylvania, aside from the entire State of Chihuahua, Old Mexico. How is that for a Presiding Elder's district?

The Arizona Mission covers an area one and one-half times the area of the State of Kansas, aside from the State of Sonora, Old Mexico.

These men are heroes, who at this time and during the past years have cared for the interests of Methodism in this Southwest.

The Superintendent of the Spanish Mission Conference declares the Discipline shall travel the Territories of Arizona and New Mexico; the State of Colorado; El Paso, Texas; and the States of Sonora and Chihuahua, in Old Mexico.

This is a territory more than 700 miles square. Here is work the Church is doing in this region which is no child's play.

The Old Order Has Disappeared

Strange ideas have some who come from the effete East regarding this land of possibilities. No, brother, there is no danger of being scalped by wild Indians on the streets of Phœnix or Albuquerque. There are natives to be seen constantly, plenty of them, but they are more law-abiding than the Easterners who come here to instruct them—in many instances.

Here are the homes of sturdy Christian men and women who are doing pioneer work—making history, and that rapidly.

The "tiger," the evil genius of gambling, is a thing of the past in both these Territories. Respect for law and decency is as much in evidence as anywhere under the flag.

Moral Reforms

The saloon is a factor to be reckoned with in all the land, nowhere more than here. It is fast becoming unpopular in the Southwest.

Home missionary Churches and those who lead therein are largely responsible for the decrease of crime and the increase of integrity and virtue.

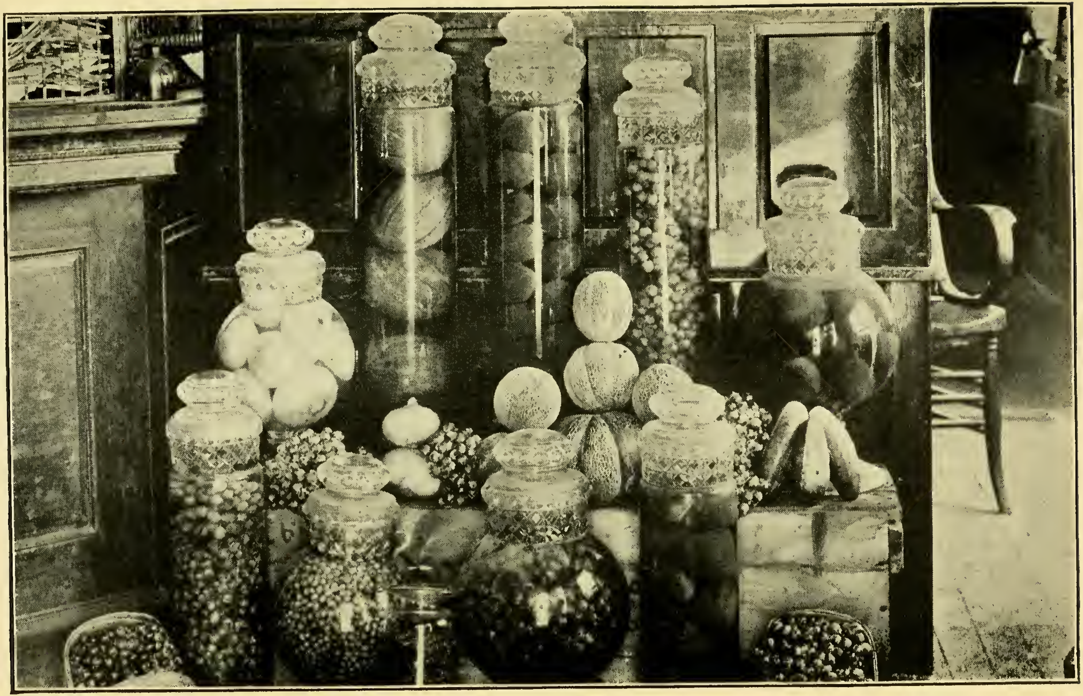
Provisions are ample and generous for the public schools and they are of a high order. At the head of many an one is an active and diligent Christian man who is not afraid to take his stand for his convictions.

What of the future and what does it portend?

What the Future Holds

First of all, the population is assured. The people are coming and their tread is the tread of multitudes. Nor are they the sick and penniless. The proportion of this class steadily decreases, not because of any lack of curative properties in the Land of Sunshine, but because the strong and sturdy seek a more hospitable climate and a breath of God's great out-of-doors.

The untouched mines, dormant since the earliest invaders, are being reopened. In those days it was profitable to transport only ore of



Some Fruits of the Southwest, Pecos Valley, Texas

Pumping Water for Irrigation, New Mexico the highest grade over the long dreary miles to a smelter—hence many of these old workings disclose marvelous wealth.

New and dazzling veins are being opened. The cattle annually increase, and the millions of sheep and goats—great staple industries of both Territories—are turning into gold and silver as winter's clemency and summer's grass contribute to fatten and develop.

The best climate—thus they claim who live in this region—encourages the robust and strong.

The untouched wealth of mountain and mesa invites the prospector and investor. What, with timber and mineral, agriculture and grazing, and over all the ozone and salubrious air, the future will discover none dare prophesy.

Second, these incoming peoples must be housed and shepherded.

Exacting Pastoral Duties

In the larger towns like Albuquerque, Phœnix and El Paso the work of a Methodist pastor is no easy task. The sick must be visited, the dying comforted and the troubled advised. The endless round of pastoral duties bestowed on the thousands who have no claim upon the pastor's time or energy is weakening in the extreme.

Third, both men and money are demanded. Nor is there any surplus of either for this region.

Many a man who would be reasonably successful in some great Eastern church where things will care for themselves whether or no, is more than useless here—he is a detriment to the development of the work he is appointed to perform.

Indeed it has been the drawback to the work, in these mission fields—the idea possessed by so many, that anything or any one will do for the land that God forgot.

The Cry of the Hour

The cry of the hour is for both men and money to open and sustain new fields.

None may discern the future. Where there was a barren waste when the Conference was in session, by another year maybe a city, a house of worship and a work well-nigh self-sustaining.

Very rapidly the larger centers have come to self-support, but with every such one, a half a score are organized and demanding timely aid.

Will the greater Methodism heed the call from this land of opportunity?

The Larger Plea

Nor is this a plea for our own sakes. It is for world-wide Methodism; wider yet — for world-wide Christianity. If America be Christianized the world is Christianized. If this great region—bigger than all Norway and Sweden—Arizona and New Mexico alone, is to be vitalized by a workable Protestant Christianity it must have both men and money—and in more liberal measure. Nor may we wait. Nearly a generation since Professor Phelps said, "Those whose speedy conversion is most vital to the conversion of the world are the Occidental nations." There is no longer a frontier. The Orient and the Occident have long since met. This West is made of heroic stuff and outlined in huge proportions.

O faith of our fathers, awake and hear the bugle call from these far-stretching plains and over these eternal mountains, and, hearing, make possible the fruitage of righteousness in the foundation work being done by our great arm of Protestantism!

No Place for Laggards

We are making history—it is being written rapidly. Tomorrow will be too late. This is the time the bones and sinews are in the making. Today, today hear the cry for help and see the salvation of our King in the triumph of righteousness beside the sun-down sea and across the mighty expanse of sun-kissed lands we know as the Southwest.

OUR CHURCH EXTENSION WORK

REV. ALPHA G. KYNETT, D.D., RECORDING SECRETARY

What It Is

I. What is it? It is "Church Extension," the expansion or enlargement of the Church, the body of Christian believers and workers. It is growth outwardly from places where it is to places where it is not. It is the obedience of God's coworkers to the Divine command: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited." (Isaiah liv, 2-3.) It is the soul of the old centurion incarnated in modern life, for "He loveth our nation and hath built us a synagogue." IT IS NOT CHURCH RELIEF. Its work is not to lift burdens from the shoulders of others which they can and should bear for themselves. It is not intended to relieve any people from the necessity of giving all they can toward building their own churches. Over and over again the General Committee has said: "We are fully persuaded that, *except in the most extraordinary cases, no demand should be made upon the Board for aid in the older communities,*

What It Is Not

nor for the payment of church debts, unless it be to avert imminent and otherwise inevitable disaster in the loss of church property. We entreat all to remember that *Church Extension* means *aggressive movement*—the multiplication of these religious homes so essential to the prosperity of the Church and welfare of our country." "Let it be remembered that the whole country is open before us. *The field in which this work is most needed is the West and South. The frontier States and Territories* are being rapidly penetrated by new lines of railroad, the country is filling up with marvelous rapidity, and towns and villages are springing up as by magic. The people are comparatively poor and have everything to do. Churches are an imperative necessity to their religious welfare, and they must have aid to procure them. Builded in time they will prove garners of untold resources of Christian power for the future work of the Church. Never before were such vast opportunities presented. They cannot be neglected without great loss to the Church. In the Southern States there is still abject poverty and destitution of churches. Our Church has a mission of vast moment—a mission of elevation and salvation to the neglected, and of conciliation and peace to all in that wide region. In this gigantic work Church Extension is in perfect accord with every other agency of the Church." Our Home Mission work "sends out the living minister to preach the Gospel to the poor; but where shall he preach? Where garner the fruits of his preaching? Where organize his church

Our Open Door

We Must Invest or Lose

Houseless Preaching Fruitless

and utilize the power of converted souls for further conquests? Where gather the Sunday school and nourish and train the Church of the future?" "These are questions fundamental to any true and permanent success, and Church Extension comes in with the answer. It says to the people, 'Do all you can, and we will help you.'" With this proffered aid the strength of the community is called out, the house of worship is erected, the Gospel is preached, souls saved, the church planted, the Sunday school organized; and this work, repeated all along the advancing lines of the Church militant, is Church Extension.

How it Began

II. What is its history? There was a time when we had no Church Extension work. As early as 1856, Dr. A. J. Kynett secured the appointment of a committee, when stationed at Dubuque, Iowa, to prepare and plan for the organization of a Church Extension Society. Prof. S. N. Fellows, in his "History of the Upper Iowa Conference," says that in 1858 the question was brought to the attention of the Conference and a Committee on Church Extension, of which A. J. Kynett was chairman, was appointed. The financial crisis of 1857 caused great business depression. Before the country could rally from this overwhelming financial distress the Civil War of 1861 was begun. At one session of the Conference it appeared from the official reports that twelve churches in the Upper Iowa Conference were hopelessly in debt, members scattered and discouraged, mortgages past due and soon to be foreclosed and churches lost to Methodism. In this emergency the Upper Iowa Conference Church Extension Society was organized and A. J. Kynett taken from the Presiding Eldership and appointed Corresponding Secretary and General Agent, with instruction to save these churches if possible. One year later he reported that "During the past year, by the favor of God and liberality of our people, all the old debts have been removed." "But this was not all," Dr. Fellows continues: "Dr. Kynett took a wider vision of the needs of the Church in Iowa and the Middle West. He saw that evangelism was not the sole need of the new communities that were springing up like magic, for the newcomers were nominally Christian and many of them genuinely so. For them the erection of a visible and suitable house of worship was the chief need in order to permanently establish Christianity in this new land. Accordingly he evolved the plan for a Church-wide movement for Church Extension, and secured the adoption of his plan and measure by the General Conference of 1864. On July 1, 1867, on the death of Dr. Monroe, Dr. Kynett was selected by the Board of Bishops as Corresponding Secretary of the Board of Church Extension with headquarters at Philadelphia. He was elected and re-elected by eight successive General Conferences and so for thirty-three years and until his death he stood at the helm and guided that great interest of the Church." He is recognized by the Church generally as the Founder of Church Extension in American Methodism. Dr. S. Y. Monroe was the first Cor-

It Rose in the West

General Conference Action

responding Secretary and served from the spring of 1865 until his death in February, 1867. Dr. Kynett called to his aid in 1868 Chaplain Charles C. McCabe, and for sixteen years they labored together in loving fellowship. When Chaplain McCabe was elected to the Corresponding Secretaryship of the Missionary Society, Dr. William A. Spencer was chosen as the associate of Dr. Kynett. Then Dr. Manley S. Hard was added to the force as Additional Assistant Corresponding Secretary. When Dr. Kynett died in 1899, the Bishops selected Rev. Dr. James M. King to succeed him in association with Dr. Spencer, and when Dr. Spencer passed away, Dr. King, as executive, was assisted by Dr. Hard. On the death of Dr. Hard, Dr. Robert Forbes was selected by the Bishops as his successor, and Drs. Iliff, Parr and Boswell were selected by the General Committee, Additional Assistants. On the death of Dr. James M. King, Dr. Robert Forbes was elected Corresponding Secretary of the Board of Home Missions and Church Extension, and Rev. Ward Platt First Assistant Corresponding Secretary, and they are, together with their associates the present leaders of our Church Extension work.

The Secretaries

The Church at Work

III. Who does it? The Church does it now. Formerly the Society bearing the name of the Church Extension Society did. It was a corporation composed of all who should contribute to its fund the sum of $1 a year, those contributing the sum of $20 at one time becoming life members, whether members of the Church or not. Its members were scattered throughout the country and could not be brought together. Only the very few who attended the yearly meeting could share in its management. Practically the Society was but a legal fiction and its Board of Managers was a perpetuating closed corporation over which the Church had remote and imperfect control. Inquiry by the General Conference of 1872 brought these facts clearly before that body. With the vastly increasing sums of money needed it was wise that the General Conference should step in the place of the Society in its relations to the Board. The change was made by the unanimous concurrent action of the General Conference, the Society and the Legislature of Pennsylvania, and since 1872 the Board of Managers has been elected by the General Conference and is under its direct control. For forty years the work of Church Extension was the sole work of the Society and of the Board, but, in accordance with the action of the General Conference of 1904, since January 1, 1907, the Board has had added to its responsibility the vast work of Home Missions, and is now The Board of Home Missions and Church Extension of the Methodist Episcopal Church, but the work of Church Extension still continues to be an exceedingly important department.

An Evolution

IV. How is it done? With money. It cannot be done without, any more than you can buy a farm or build a store or house without it. Two things are necessary: first, get the money where it is to be had, and, second, apply it where the work is to be done.

Money a Prime Factor

How is the money obtained?

1. By collections in all our congregations. Each Conference and each congregation within it is asked for a definite sum as the least that should be given for Home Missions and Church Extension, and the General Committee has directed that one-fourth of the collections received shall be devoted to the department of Church Extension, which in turn is also to pay one-fourth of all the expenses incurred.

Donations for Various Funds

2. By bequests and special donations, as, for instance, to the Mountain Fund, where $100 will secure the erection of a church worth from $500 to $600 above the cost of the ground, and especially to the Frontier Memorial churches where, with a gift of $250, the donor is permitted to name the church as a memorial for some loved one, and the Board agrees to secure the erection of a church building worth at least $1,250 above the cost of the ground. The actual fact is that the average value secured in over 850 such gifts is between $1,500 and $1,800. The Board earnestly solicits many such donations.

3. By contributions to the Loan Fund. The plan as set forth in the preamble and resolutions adopted at its inauguration is as follows:

WHEREAS, The demands made upon us for means to carry forward the work of Church Extension are largely in excess of our receipts from annual collections; and

WHEREAS, A large proportion of the work we are called upon to do may be accomplished by temporary loans; and

WHEREAS, The fields are white already to the harvest, and the present is our golden opportunity; therefore,

Resolved, 1. That we most earnestly invite special contributions from all our people to establish in our treasury a Loan Fund to be controlled by the Board of Church Extension under the following restrictions:

The Loan Fund

First.—No part of said fund shall ever be donated for any purpose or used for current expenses, but shall be preserved without diminution a perpetual fund.

Second.—Said fund may be loaned to any church or society without interest in small sums, in no case exceeding $5,000; or with interest, as occasion may require, and the Board shall from time to time determine, in aid of the objects of the Board of Church Extension.

Resolved, 2. That sums of $5,000 and upward, contributed by any one person, church or Conference, may be named by the contributor, and shall constitute a separate Loan Fund, and the Corresponding Secretary shall report annually the investment thereof and the work accomplished thereby.

The best epitome of this plan was given by Bishop Kingsley at the meeting to consider it, November, 1868. He then said of it:

"I am exceedingly well pleased with the Loan Fund feature of the Board of Church Extension. I can think of nothing that impresses me more favorably, or *as* favorably, as putting money into this Loan Fund to go on repeating itself and reproducing its blessings from age to age. *It does not stop simply with the first bless-*

A Manifold Blessing

ing. It helps build one church, and comes back with the glad tidings of what it has done, and goes again and builds, or helps to build, another church, and coming back again, says: 'Here am I, send me,' and goes again and again.''

The Annuity Fund

4. By contributions to the Annuity Fund. This feature was added by the Board by resolution adopted January 6, 1869, which provided ''That the Corresponding Secretary be authorized to agree with any persons who may have means to be devoted to religious uses, but who may need or desire the income from the same during their lifetime, to pay them an annuity equal to a reasonable interest on the amount they may contribute to our Loan Fund—the said interest to be paid annually, semi-annually, or quarterly, as the contributor may desire.''

This plan has been repeatedly endorsed by the General Committee and by the General Conference. The acceptance of contributions subject to life annuities is under the following restrictions:

1. *Those of the Charter:*

(*a.*) ''That all amounts received shall be loaned by the Board on adequate securities.''

(*b.*) ''That the aggregate amount of annuities that the Board shall assume to pay shall never be allowed to exceed the annual interest receivable on the loans made by the Board.''

2. *Those fixed by the General Committee:*

''That the rates paid on sums received on annuity shall in no case exceed the rates paid under the same circumstances by reliable annuity and trust companies.''

3. *Those fixed by the By-Laws of the Board:* For many years the Annuity Fund was administered as a part of the Loan Fund, and the principal was loaned to churches. More recently, however, the funds have been divided so that now the Annuity Fund consists "of all moneys or other property contributed to and accepted by the Board, subject to the payment of annuity, and of all sums received for interest on the same. It is charged with all sums that shall be disbursed for the payment of annuities, and with any loss or depreciation in value on disposal of property in said Fund, and also with an equitable proportion of the current expenses of the administration of the business of the Board. The net residue of all moneys or other property hereafter contributed and accepted subject to annuity, but not otherwise directed by the contributor, shall at the termination and final adjustment of said annuity be credited to and merged to the Loan Fund."

Annuitants Amply Protected

The property of the Annuity Fund has been invested in interest-bearing bonds of the highest character, and at present is fully protected by such bonds, dollar for dollar.

The condition of affairs before the inauguration of Church Extension was described by the Honorable Hiram Price, of Iowa, in a speech at the eighth anniversary, held in Arch Street Church, Philadelphia, on Thursday evening, November 20, 1873. He illustrated by a leaf of his experience:

"When, thirty years ago, I left the banks of the 'Blue Juniata,' and went beyond the Mis-

A Bit of Experience

sissippi, I found there in the suburbs of the village where I now live a little church, 24 x 36, walls 14 feet high. The seats were free—free from upholstery, free from paint, free from backs—but there was a choice of seats even there. The best were made of slabs from the sawmill, with the flat side up. On the other side, holes had been bored and pins put in for legs. Others were made in a similar way, of poles split through the middle. They were of the poorest kind of seats in which to take a nap during the sermon. We had on the church no cupola, belfry or spire, but we had a judgment upon it, and an execution in the hands of the sheriff. There were but few members belonging to that church, and they were poor. I added two to its membership, but not much to its finances, for I belonged to that numerous and very respectable class of people who were born barefooted. My business made it necessary for me to come to Philadelphia, and I endeavored to find out how to get access to some church and make a Church Extension speech and take up a Church Extension collection. Arriving on Saturday, I went to church on Fourth Street, on Sunday morning, and suppose I heard a good sermon, though I remember only the concluding sentence, which I will give you presently. I sat about thirty feet from the pulpit, in the gallery, and while sitting there and looking down on that congregation, I thought about that little church away off on the sun-down side of the Mississippi with no fence around it, nor anything attractive about it. I thought of that judgment, and the execution in the hands of the sheriff, and said to myself, if I could get the useless ornaments of the apparel of that congregation, how nicely I could fix up that little church. Thus I sat dreaming,

" 'Dreaming dreams no mortal ever dreamed before,'

How the Other Man Feels

and was awakened from my reverie by the preacher's concluding sentence:

" 'Thine's all the glory; man's the boundless bliss.'

"The next day I went to the house of the preacher, rang the bell, and told the servant what I wanted and was told that I could not see him. I argued the case, but it was of no use. Returning to my quarters, I wrote the preacher a letter setting forth the necessities of the case, but I have never received an answer to that letter. Greater men than I, however, have written better letters, and yet never received any answer. Paul never got an answer to his letter to the Ephesians, so far as I am informed.

"Now, if there had been a Church Extension Board, I would have gone to the office and told the Secretary just what I needed, and he could have presented my case to the Board, and they would have afforded the needed aid; or we could have sent in our application in the regular way and received aid. But there was no Board of Church Extension and nobody to go to for aid, and I had to go home and say to our little struggling band, we will have to manage this thing somehow ourselves."

Contrast that experience with the following table, which shows the growth of Methodism and the value of our Church Extension work:

	1864	1908	Gain
Churches	9,430	29,523	20,093
Value	$24,000,000	$160,094,875	$136,094,875
Members	830,000	3,303,221	2,473,221
Sunday schools	13,000	34,356	21,356
Officers and teachers	148,000	361,375	213,375
Scholars	859,700	3,007,677	2,147,677
Missionary collections	$490,000	$3,012,107	$2,522,107
Conf. claimants collections	$78,000	$401,053	$323,053
Parsonages	2,853	13,079	10,226
Value of parsonages	$2,790,150	$26,629,150	$23,839,000

Summary of Success

That is—*two-thirds* of the church buildings the Methodist Episcopal Church now owns have been erected since the foundation of Church Extension, and one-half of all the churches—that is, 15,000—have been built with aid furnished by the Board through donations or loans, aggregating over $9,250,000.

A New Call

The field for Church Extension work, the need and the opportunity are not diminishing, but on the contrary, vastly increasing. More than 50,000 people per month, largely American-born, are passing up into the Pacific Northwest. More than 100,000 per month are pouring down through St. Louis and Kansas City to the vast Southwest. New Methodist empires are being created. Vast sections of our national domains are thrown open in the erection of great railroad lines, so that never before in the West or in the South were there so many calls for help from our Church Extension funds. Home Missions provides the message and the man; Church Extension provides the place and means for the permanent occupation of our land for Christianity and Methodism.

OUR PEOPLE OF FOREIGN SPEECH

NEW ENGLAND

A MISSIONARY FIELD

BY REV. D. B. HOLT, D.D., PASTOR WESLEY METHODIST EPISCOPAL CHURCH, BATH, ME.

Old New England

New England was settled by a people thrifty, religious, Protestant and lovers of education. As they spread their settlements over the country, they were careful, first of all, to build the meetinghouse and the schoolhouse. Their descendants retained these characteristics. No wonder such a people, scattering west and south, have made their influence felt. They have been important factors in building States, establishing industries, founding colleges, multiplying churches throughout the whole country. For years New England led in religion and education. A larger percentage of its people were communicants of churches and a smaller percentage were illiterate than in any other section. But in the last fifty years a decided change has come over this part of the country, a change so marked that we may speak of a new New England. And this latter is not equal to the former in religion and education. Not that New England churches have ceased to be active, or her schools to be efficient; but the advance is by no means in proportion to the increase of population. There has come a marked decrease in church attendance, a decline in membership and an

The New Order

increase in illiteracy and crime. There has spread over this whole section a certain indifference to religious matters. The Sabbath is not observed as formerly. Each year seems to increase these conditions. The Christian Church in New England is facing a grave problem and struggling with a difficult situation. The hopeful circumstance is that the Christian people of this section are realizing the situation and stirring themselves up to meet it.

Religious Indifference

The causes of the change are various. Some of them common to the whole country; some peculiar to itself. A period of marked business prosperity is generally a time of religious declension. This has been true in New England. For the past twenty-five or thirty years, in particular, manufacturing industries have largely increased. Cities and larger towns have profited by this. The opening of better local markets has helped agriculture to some extent. The commercial spirit has outstripped the religious. Men absorbed in money-making cease to be deeply interested in spiritual things.

Causes of Marked Change

The deeper cause is a difference in the people. A threefold change has been taking place. There have been an emigration, a migration and an immigration. During the thirty years following the Civil War a steady stream of people were going out of New England. These were of the best native stock—young people lured by the larger opportunities of the West. The census of 1900 shows about 550,000 New England born, living in other parts of the country. Probably the estimate that 800,000 native New Englanders emigrated, is not unreasonable. That would be like wiping the two States, Vermont and Rhode Island, off the map. Such an exodus could not fail to have a great effect on church life. The work has been seriously weakened in hundreds of communities.

Emigration and Migration

At the same time there has been a considerable migration by the passing of people from small towns to larger villages and cities. Manufacturing industries afford better remuneration than the rocky hillside farms. Take the State of Maine for an example. During the decade ending with 1890, the sixteen cities of Maine gained in population 25,830, while the outside territory lost 13,680. The same cities in 1900 showed a gain for the decade of 29,036, while the outside territory gained 4,344. This gain was confined to a few manufacturing towns; the country towns lost steadily. This change precipitates the problem of the rural church and, for another reason, does not solve the problems of the city church. What has taken place in Maine is true of other New England States. In many towns it has become utterly impossible to support religious work without outside help. Methodism, in particular, with less money at her command than some other denominations, has been obliged to abandon many fields. The time has passed when untrained men can be sent as preachers to even small towns with any hope of success. And to find trained men who can give their time and strength for such prospects and support as is furnished in these communities, is impossible.

Methodism Hard Pressed

The heaviest part of the problem comes from

Food for Reflection

immigration. It may not be generally understood that New England receives a larger relative proportion of the immense foreign immigration than any other section of the country. These two tables will furnish food for reflection:

PERCENTAGE OF FOREIGN BORN POPULATION IN 1900

United States	13.6
Maine	13.4
New Hampshire	21.4
Vermont	13.0
Massachusetts	30.2
Rhode Island	31.4
Connecticut	26.2

Foreign Population

PERCENTAGE OF POPULATION BORN OF FOREIGN PARENTS FROM 1870 TO 1900

	1870	1890	1900
Maine	14.6	22.9	28.8
New Hampshire	14.0	32.2	40.9
Vermont	25.3	31.4	34.1
Massachusetts	43.0	56.2	62.3
Rhode Island	48.7	58.6	64.2
Connecticut	37.9	50.3	57.3

Aliens Predominate

The rate has increased since 1900. Massachusetts has today 65 percent born of foreign parents, and is the most foreign State in the Union. Rhode Island and Connecticut are close seconds. These three States have five cities that have a larger foreign percentage than New York, Chicago or San Francisco. The change in Maine and New Hampshire has been most rapid. In Maine, from 1890 to 1900, the native born increased 3.3 percent, the foreign born 18.2 percent. In New Hampshire the increase was 6.3 percent and 21.8 percent. About 400,000 aliens have come into New England since 1900. It is as if a completely foreign State as populous as New Hampshire had been added. If children, parents and grandparents are reckoned, not one-quarter of the people of the three southern New England States is of the old stock. These facts are startling. Is it any wonder that churches have relatively declined during the last thirty years, or that they are well nigh appalled at the magnitude of the problem confronting them? Vice-President Charles W. Fairbanks, a few weeks since, standing under the Old Elm in Boston Common, where Jesse Lee preached the first Methodist sermon in New England, said: "The American citizen of the future is to be the best citizen of all the world, and one of the great influences to make this ideal citizenship is the great Church." To convert this tremendous inrush of foreign elements into good American citizenship is a herculean task for the Christian churches of New England. To their honor, be it said, they are meeting this great responsibility with heavier effort. It is doubtful if heavier sacrifices are being made anywhere in American Methodism than here. One of our Bishops said some years ago, that he knew of no Methodist ministers who were working so hard, for so small salaries, as those of the East Maine Conference. It is also true that nowhere are the people paying so much per member for the support of the ministry as in the two Maine conferences. The work among the foreign people is not forgotten. New England Methodism is carrying on work in at least ten different languages. The work might be greatly increased if more means was available. The Congregationalists of New England are leading us in this

Old Stock Vanishing

A Herculean Task

Is This Equitable?

Shall We Head this Procession?

work. They are supporting work in twenty foreign languages and are putting about $100,000 a year into it. Other denominations are also active. The Baptists, in particular, with larger means are doing far more than Methodism is. It seems as though the time had fully come when New England should be regarded as missionary ground and Methodist work should receive more generous aid from the general fund, or in sheer self-defense New England Methodism must limit her missionary zeal and offerings to her own borders.

THE NEW FRANCE OF AMERICA

BY REV. E. C. E. DORION, D.D., PASTOR PLYMOUTH METHODIST EPISCOPAL CHURCH, PLYMOUTH, N. H.

New France has become a reality. The dream of Louis XIV has been realized. True, not in the sense in which it first appeared, but nevertheless it has become a fact. And New France is in New England. Coming by the way of Canada, the sons and daughters of ancient Gaul have established themselves in the cities of the Puritans, spinning the wool and weaving the cotton that is to clothe a Nation. Here they are a million strong and more, potent in their influence, acquiring property, filling political offices, transforming the land of the Fathers of this Nation to meet their likings.

A Million Strong

It is the proud boast of Methodism that it preaches the Gospel in this country in twenty-five different languages and dialects. Looked at from certain standpoints, there is no language that it employs that is more important to the future of this Nation than the French. The Fathers of Methodism seem to have understood this when they organized the Home Missionary Society for the expressed purpose of using that language among the people of Louisiana. Now the theatre of action has shifted, and we find ourselves as a denomination spending practi-

In Twenty-Five Languages

cally all of our efforts in this language in the New England States. With the single exception of a flourishing work in the city of Chicago, this is an actual fact. And there is reason for this.

They Dominate Cities

An American from another part of the country can scarcely realize the large number of French Canadians to be found in these centers. The city of Manchester, N. H., alone has more than 6,000 more of these people than there are native-born in that city. And the same proportion holds true in centers like Fall River, Holyoke, Woonsocket, Lawrence, Lowell—to mention only a few of the larger places. New England is New France. This is forcibly emphasized every now and then, when the patriotic organizations of this people parade the streets carrying their own particular banners and calling upon all to be true to their own nationality. An alert clergy sees to it that the people remain French in their prejudices, for it is only thus, they claim, that they will remain Roman Catholic. Hence their attempt in certain quarters to keep them from learning even the English language. Said one of these prelates in public: "Do not learn to speak English, or, if you do, speak it just enough to do business. There is nothing that I love to hear better than a French Canadian speaking poor English."

French in Prejudices

It is among this people with their little Canadas and their foreign prejudices that our Church is attempting to do work in the French language. And well might it be done, for among all the foreigners who come to this country there is none that will make a better citizen when once

They Make Good Citizens

he is Americanized. He is God-fearing, home loving, peace abiding. Let him once be given the light and liberty of the Gospel and he will become a son in whom the Nation will take pride.

Our First Works

It is interesting in this connection to remember that the first work done among the French on this continent was undertaken by the Methodists. It was back in 1815, when John de Pudron was sent to Canada by the Missionary Society of the English Wesleyans. He reported that he found the people ignorant and superstitious. It is not to be wondered at. France after the conquest had left them to their fate. Many of the better classes had returned home. The light of pure Christianity had been denied them, as France had over and over again refused to allow the Huguenots to find a haven on Canadian soil. Only here and there was there a Protestant family. Ignorance had grown, and superstition had been fostered. But it was not to remain thus. Soon we see other missionaries making their way across the waters to preach the Gospel to this people. They build churches, they found institutions of learning, they establish religious periodicals. Out of it all there comes a strong Protestant following, which has gradually grown until it is to be found on both sides of the line affiliated with all of the leading denominations.

The Folly of France

It was not until 1870 that work was begun by any denomination in the United States on behalf of the French Canadians. In that year the American Baptist Missionary Society appointed the Rev. Narcisse Cyr as general missionary among the French. They were followed in 1877 by the Congregationalists, when the Rev. T. G. A. Cote established the first church of that denomination among the French in the city of Lowell. A few years later our Church began work. The nucleus of nearly all these congregations were French Protestant who had come into the manufacturing centers to labor in the mills. With these as a beginning, organizations were formed and around them soon gathered others who, coming from Roman Catholicism, found in these churches the light which they needed. But long before these churches were organized or any formal work was carried on, there gathered in various parts of New England the believers who had brought their faith with them to their new-found home.

A Faithful Remnant

Prominently identified with our work has been Bishop Mallalieu, who has it in his heart in a remarkable degree. It was back in the early eighties that the foundations of this evangelization of the French Canadians by the Methodist Episcopal Church were laid. Our work at present is carried on in Manchester, Dover, Laconia and Lawrence, in the New Hampshire Conference, and in Worcester and Lowell, in the New England, beside other places that are visited by our men with more or less regularity and as the occasion demands.

Bishop Mallalieu

It is only within a short time that work has been begun in the city of Lawrence, in charge of the Rev. Bernard Lizette, a young man who at one time studied for the priesthood and has had a most remarkable conversion. Already he has a

Hopeful Beginnings

goodly number who await on the ministry of the Word, while some fifty children are gathered regularly in the Sunday school. We are planning the organization of a church here very soon.

They Join American Churches

It is difficult to tabulate; as a matter of fact, almost impossible. Few are the statistics to be had concerning this work. The French Canadians move a great deal. But there is this one thing to be borne in mind, wherever they go they carry with them the good seed. Still another difficulty in tabulation is that many of the converts, especially the younger generation, have found their way into the American churches and have become a part of these bodies. It is well that this should be so, but this must not be forgotten when looking at the seemingly meager results that have been attained.

Obtuse Official Boards

The crying need is for workers of intelligence and consecration. The Church itself must be awakened to the importance of this branch of the vineyard. Very often where work is the most needed, there is found opposition to it on the part of the official board. There must also be a recognition of the worth of the French Canadian as a most desirable citizen, who needs but to be taught the more excellent way. If we who are Protestants have it, it becomes our duty under the terms of the great commission to lead him to walk therein. If it were possible to secure the training of a number of French Canadian Protestant girls as deaconesses and then utilize them in some of the American churches that are located in French Canadian

Take This To Heart

centers, much might be accomplished. Certain it is that the Church of the living God, bearing the name of Methodist, ought to awaken to its great obligation and opportunity here in New England. We have done and are doing something, but how little compared with the demands of the situation.

GREEKS AND PORTUGUESE

BY DR. W. I. HAVEN, SECRETARY OF THE AMERICAN BIBLE SOCIETY

Of all the astonishing army of immigration peacefully invading this great Republic, perhaps the smallest regiments are those that march under the pennant of Portugal and the blue and white cross of Greece. The notable change, however, by which the center of the starting point of this foreign invasion has shifted from the North of Europe to the ancient capital on the Bosphorus, brings one of these regiments into more conspicuous relations to this problem of our future citizenship. The number of incoming Greeks has increased remarkably in the last few years. The Portuguese immigration has been a small but somewhat steady one for many years. The two peoples apparently have little in common. Living at the opposite extremes of the Mediterranean, the Portuguese are only by courtesy counted as Mediterranean people at all. Varying in religion; one belonging to the Western, and the other to the Eastern branch of Christendom; differing in language, in racial habits and in temperament, there seems to be no reason why they should be classed together, and yet both are included in what is termed "The Iberic grand division" of races, as compared with the Teutonic, Celtic, Slavic and other divisions.

A New Starting Point

They Have Little in Common

The Portuguese immigrant comes not so much from the mainland of Portugal itself as from the Cape Verde and other outlying islands. For the year ending June 30, 1906, the last year of published record, a total of 8,729 Portuguese entered this country, 8,517 of them from Portugal and the Cape Verde and Azore Islands, and the others from different parts of the world. This was an advance of over 3,000 on the numbers coming from the same regions in the year 1905. During the last six months ending the 1st of September, 1907, 6,852 immigrants from Portugal have come into this country, which is nearly as many for this six months as during the whole year ending June 30, 1906. The only purpose of the use of these figures is to show the increasing numbers of these peoples which are coming to be wrought into the body of our citizenship.

The Stream Widens

One of the characteristics of Portuguese immigration is the fact that families come together. The proportion of females to the whole number of Portuguese immigrants is noticeably large. During the year, according to the last published report of the Commissioner of Immigration, there were 3,633 females who entered this country in company with 5,096 males; and very nearly all of these were between the ages of fourteen and forty-four years, only 187 being over forty-five—580 being children under fourteen.

They Come in Families

This is not by any means characteristic of the total wave of immigration which consists so remarkably of young men, giving rise to the startling figures of the Statesmen's Year Book, which

Young People

show that while the total immigrant foreign-born population of the United States in 1900 was only 13.6 percent of the total population, the percentage, by the way, varying only a trifle from the percentage of foreign-born population of 1860, namely, 13.2 percent, and in 1880, 13.3 percent, yet in 1900, of the 20,822,733 males of voting age, twenty-one years and over, 4,981,400, or nearly one-fourth, were of foreign birth.

One-Fourth Our Voters

The Portuguese population of this Republic must be at the present time in the neighborhood of 50,000 souls. A quiet, unobtrusive, domestic people, they have not, in common with the other immigration, sought the great cities of the country and distributed themselves far and wide throughout the Nation; they have curiously confined themselves to two or three localities. Nearly all of the Portuguese in the United States are located either along the eastern coast of New England or on the Pacific Slope. In many of the towns in Rhode Island; in the ancient city of New Bedford; along the shores of Cape Cod, everywhere will be found Portuguese settlements. Many of those weather-beaten, gray-shingled houses on the little, narrow cobble-stone streets of Provincetown, and the other shore communities of Cape Cod that used to be occupied by the well-to-do families of the old whaling interests, are now the homes of these newcomers. So far as this country is concerned, the Portuguese are chiefly interested in the fishing industries. They, however, work in the mills in the winter and have had a little to do with the clothing trade in Boston. In all these towns

Where They Live

there has been something of a sympathetic outreach towards them on the part of the native American population; but inasmuch as they are Roman Catholic in religion, as well as alien in speech, many obstacles have to be overcome. The Methodist Episcopal Church and the Congregationalist churches in New England have workers among them, and the local pastors have approached them, but so far there has been little incorporation of these peoples into the old churches, and very few successful mission churches established amongst them, though a beginning has been made. The other local neighborhood to which Portuguese immigrants find their way is California. The most hopeful region of Protestant mission work among the Portuguese, strangely enough, is in the islands of the Pacific Ocean, where many have become not only earnest Christian converts, but also missionaries themselves.

Little Done as Yet

The Greek population in the United States probably exceeds 60,000, and is increasing much more rapidly than the Portuguese. It is of recent origin, relatively. The Portuguese, according to Professor Commons, found their way to America most accidentally, "for it was the wreck of a Portuguese vessel on the New England coast that first directed their attention to that section." This was many years ago. The Greeks have only recently been attracted to this country, but now they are coming in considerable numbers. While possibly not as stable and unobtrusive an element in our national life as the Portuguese, the Greeks are certainly a most

What Came from a Wreck

attractive and interesting addition to this wonderful ''olla-podrida'' served for the digestion of the American people. The imagination cannot help being stirred at the thought of the immigration of the descendants of the marvelous republics of ancient Greece to this new and undreamed of Republic of America. While it may seem to many a far cry from the modern Greek to Praxiteles, Aristides, Demosthenes, Herodotus and Pericles, from the fruit and flower booths in our cities to the glories of the Acropolis, yet it is a fact to be reckoned with that few peoples of the European world have preserved with more intensity the memory of their past and are more sensitive to their ancient glories than the Greeks. The modern Greek language has not traveled so far from the Greek of the classics as one might think, and there are strange conservative forces dominating the Greeks today that make them build their present cities on the lines of their ancient architecture and cause them even by law to require that the Scriptures which are circulated in Greece shall be in the ancient language. I doubt if there is a Greek in this country today that does not bear in his heart the traditions of Marathon and Salamis as surely as the migrating New Englanders remember Lexington and Bunker Hill. They are a proud people.

Sensitive to Ancient Greece

He Cherishes Marathon and Salamis

During the year ending June 30th, 1906, 23,127 Greeks entered this country, only 861 of them females—nearly the entire number between fourteen and forty-four years of age; 19,489 males from Greece itself and almost all the rest from Turkey in Europe. This was an advance of nearly 9,000 over 1905. During the six months ending September 1st, 1907, 23,051 have arrived at the port of New York, a larger total than the entire arrival of the year ending June 30, 1906, which has been quoted. This gives some impression of the remarkable and rapid increase in the inflow from this fountain-head.

Whence Come They?

Where do these Greeks come from, and what are their occupations and customs and beliefs at home? As has been seen, they are nearly all young men, or men in middle life. They come from the mountains and valleys of the Peloponnesus, some from Macedonia, others from Turkey, others from Egypt. Women are just beginning to come. At home most of these men are farmers, raising grapes and other crops in the little country villages and communities of their beautiful land. They are practically all members of the Greek Church, more or less familiar with the Scriptures as recited or intoned by the priests in the services of that Church.

Why They Come

They have come to this country in most cases to make money. Many of them have an idea of going back home to their country after they have enriched themselves here, but relatively few of them go back.

Why They Stay

The attractions of our civilization, intermarriage with other populations, either of foreign birth or native born, the impossibilities of taking up their new modes of life in the communities from which they came, all hold them in this country. Unlike the Portuguese, who seem to be planted in only a few sections of this country, the Greeks go everywhere. They are found in every city, large and small, throughout the Nation. At first they turn their hand to anything that comes along in the way of manual labor, blacking shoes on shoestands, in ferryboats, railway stations, etc., doing menial service in the great buildings under the superintendence of janitors, working in hotels, and later opening fruit, confectionery, and flower stores. Almost all the flower stands in some of our great cities are in the hands of Greeks. They also, from catering to their own people, become restaurant keepers, and many of their restaurants are frequented by all sorts and conditions of city life. They are enterprising, stirring people. Professor Steiner says of the modern Greek, "He is no plunger. He moves along a straight and narrow way which leadeth to a big bank account. . . . . He is industrious and temperate, yet he likes to lounge about the saloons, where he sometimes gets too much of his native wine, and then he can be a really bad fellow. The big cities specially attract them."

Ready Adaptation

A Money Maker

There are thirteen or fourteen thousand Greeks in New York, and nearly as many in Chicago. They have their Greek churches in this country, with their priests and their ritual. Many of them do not go to church at all, but they do not affiliate with or become Roman Catholics. A little Protestant work is being done among them. Missionaries representing city mission and other home mission activities of the Protestant churches have work in Lowell and Boston, Mass., in New York and Albany, N. Y., and in Chicago, Ill., specially. There are Greek students in Mt. Hermon, in Spring-

Protestant Approach

field, Mass., and in Crozier Seminary, in Pennsylvania.

Demand for the Scriptures

The demand for the modern Greek Scriptures among these people, though slight, is steadily increasing. The issues from the American Bible Society show 384 Bibles and Testaments in modern Greek called for during the year ending March 31, 1903, and 935 Bibles and Testaments during the year ending March 31, 1907.

A Special Work for Young Men

Almost all this male Greek population takes out naturalization papers, indicating their purpose of becoming a part of this Nation. At present, living as they do in flats, men crowded together without the opportunities and ideals of home life, they are less accessible to our American Christianity, which is organized on the unit of the home. There is, however, a great work for young men to do to become acquainted with and welcoming to their brotherhoods these wide-awake, intellectually active, Greek brethren. When their women begin to follow them in large numbers to this country, so that the ideals and privileges of home life are restored to them, it ought to be possible to win among them many a spiritual convert like Damaris and Dionysius, and to establish Christian churches as devout as those of Berea and Thessalonica. To this end ought not our Methodism to pray and labor?

THE ITALIAN IN AMERICA

DR. FREDERICK H. WRIGHT, LATE PRESIDING ELDER IN ITALY

America is another word for opportunity. The oppressed of other nations conjure with the word, until the fever to emigrate to the promised land of milk and honey is so high that large sections of the old country are being deserted, and this year's record will beat all previous ones in the number who have landed on our shores. Before the year closes, we shall doubtless have reached the million and three-quarters line. Of this number 225,000 are illiterates over fourteen years of age. The Italian contingent in round figures will number over 200,000, and the vast majority of these are illiterates.

An Army of Illiterates

To the average mind these figures are simply appalling, and native-born Americans are inclined to become pessimistic. A recent writer in a New York daily calls for strong measures, decidedly suggestive of lynch law, to suppress the Italians, and calls himself a native American. This is a cowardly method of meeting the problem, but it represents the attitude of quite a number of Americans, and the vast majority of our citizenship is considerably alarmed over the condition, and are prone to view the invasion of this country by aliens, particularly by

A Cowardly Method

Italians, as a dangerous menace to our time-honored institutions. But as long as we remember "the pit from whence we were digged, and the rock from whence we were hewn," we will face the subject with a stout heart and stop questioning the motives of an overruling Providence who is sending the foreigners to our shores from every race and all climes, in order that we may give them new ideals of living, socially, morally and religiously.

Vain to Fight Providence

On the other hand we must guard ourselves from a false optimism, as in a thoughtless way we dismiss the subject with the conclusion that our powers of assimilation are great enough to take in the whole world. A careless attitude towards this question will reap disaster, and all good American citizens will not be satisfied with such a summary treatment of this important matter.

How to Invite Disaster

To condemn all Southern Europe immigration as undesirable is both unjust and unreasonable. The social conditions, it is true, are different to ours, the mode of living is entirely foreign to us and the religious environment is so opposed to ours as to make the effort to assimilate a very difficult one, but it is not a hopeless task. Let us see what the characteristics of the Italian immigrant are, and then we shall be able to decide as to their desirability.

A Closer View

I. *The Italian is Industrious.*—Any one familiar with the Italian will not be long in deciding as to the truth of this statement. There are exceptions to every rule, but Gladstone has well said that he had ceased criticising a nation

Pouring in at the Nation's Gateway

Christ in his home will make him free

for the faults of individuals. If we occasionally see a lazy, shirking Italian, we should not forget that there are just as occasionally, lazy, shirking Americans. A visit to the vine-clad hills of Italy where the barren rocks have been made to bloom, will convince any one that the Italians are industrious. Yet they learn to beg from the cradle to the grave in their own land; the genius of their religion encourages it, but they forget to beg when they get to this country. It is a rare thing to see an Italian tramp. Their record on this line is better than their Irish compeers whose place they are taking to a great extent. With a population of 300,000 Irishmen in New York City, 1,564 Irish tramps went to Blackwell's Island in one year, while during the same period, with a population of half a million Italians, only sixteen were tramps. With such facts before us, shall we be justified in stigmatizing the Italian as undesirable?

About Like Ourselves

They Make a Good Record

II. *The Italian is Ambitious.*—The unambitious stay at home. These are perfectly content with their present condition, and they live from hand to mouth all their days, and never go beyond their own township. We have their duplicates in America. I met a fairly intelligent woman the other day who was born in New York State nearly sixty years ago, and yet she had never once been on a train. Such an element does little for the development of a country. But the Italian who comes to America, already poverty-stricken, makes tremendous sacrifices so that he may give his children a chance in the race of life. He will deny him-

He Loves His Children

self of the actual necessities, so that he may save up money enough to emigrate to the promised land across the sea. Self-exiled, he suffers all the hardships incident to a life in a foreign land, grows homesick for his family, and after

A Homesick Brother

weary months of patient waiting, finally succeeds in saving enough to send for his wife and children. I saw an Italian the other day on Long Island who was earning $10 a week as man-of-all-work, who told me that he had been in this country for a year, and that a year from next March he was going back for his wife and four-year-old girl. As he spoke of his family, I saw the tears come to his eyes, but the brave heart faced the struggle of eighteen months of

You Would Love Him If You Knew Him

loneliness without a flinch because of what it meant for all of them in the future. That is the stuff the Italian emigrant is made of. Shall that be called undesirable?

III. *The Italian is Abstemious.*—As compared with America, the drink question does not enter into the life of the Italian people. Intemperance is a rare vice among them. You can see more drunken men in New York City in one week than you could see in the whole of Italy for one year. It is a very exceptional thing to

Bad Example of Americans

see a drunken man in Italy. The light wines they drink have little or none of the deleterious effects of American beer and whiskey. Sad to relate, of late years, drinking places have been established in all the large cities of Italy where the nickel-in-the-slot machines are used for supplying strong drinks, and very significantly, they are called in English, "American Bar."

The only redeeming feature to this iniquitous system is the absence of sociability, but it is painful to observe the Italian youth of both sexes patronizing this "American" (?) institution. When the Italian immigrant reaches this country, he discovers that wine is very expensive, and too often he resorts to beer drinking, but even with all this, he is far above his American brother-laborer in a life of sobriety. Surely we will not consider such an element as this undesirable.

More Temperate Than We Are

IV. *The Italian is Honest.*—Whatever Americans may find to criticize in the Italians, all who have business dealings with him declare unhesitatingly that he is honest. An Irish lawyer in a New Jersey city told a friend of mine that he had been lending money to Italians for twenty-seven years, and he had his first cent to lose. Business men in every place I have visited in this country, who have had any relations with Italians, volunteer the same testimony. A savings bank in one of the large cities of New York State—so one of the directors informed me—was ready to lend $200 more on real estate to Italians than to any other nationality. They pay their just debts, and everywhere I go I find the American tradesmen perfectly satisfied with their business dealings. Is this element of honesty undesirable? Do we not need a little honest blood injected into our body politic?

Business Men Trust Him

Banks Rate Them High

V. *The Italian is Pure-Blooded.*—He is the product of the amalgamation of the best blood of the world. The old Greek, the noble Roman, the intellectual Norman, the dashing Spaniard,

Better Blood than Ours

the warlike Arab, the acute French, the devout Latin are all found in the composite Italian character. Their insanity record is lower than any other European nation. True to the laws of nature, the Italian family is large and the nervous system normal. Their temperament may be excitable, due to the climate, but it is a rare thing to hear of nervous prostration, the bane of our American civilization. If we had space, it would be easy to trace the cause of the difference, but we have already hinted at it. Race suicide is unknown in Italy. Is this pure blood an undesirable element to enter into our American life?

No Race Suicide

VI. *The Italian is Clean.*—I have always a difficult task before me in convincing my brother and sister Americans of this fact. There seems to be a general impression in the minds of Americans that the Italians are dirty. There is possibly a reason for this impression. The Italians who come here are poor and bring their old country ideas with them, which to us appear crude and vulgar; but when we understand the nature of their former environment, we become less critical. The vast majority of the Italian immigrants come from the country, and have a little or no knowledge of hygiene; there are cities in Southern Italy and Sicily of 20,000 inhabitants and more that have no sewerage system, while in the country the conditions are even worse. To suddenly transplant these Italians into a large American city and expect a prompt adherence to sanitary rules and regulations is to look for the impossible. They are like chil-

Our Ideas Need Revision

dren in this respect and are capable of being taught, as they are also perfectly willing to be. One of the New York State inspectors of tenements informed me that in the new tenement houses of New York City he found, without exception, clean homes among the Italians. A graduated physician from Syracuse University, who was engaged in settlement work in Boston for two years, told me that she always found four clean walls in the Italian homes. Physicians in Hoboken, N. J., and Syracuse, N. Y., informed me that in their professional visits to Italian homes they invariably found immaculate beds. My experience in Italy from Sicily to the Alps confirms this testimony.

Immaculate Beds

Another reason for the wrong impression among our people is due to the fact that we cannot discriminate between Italians and other foreigners. We see dark eyes, dark hair and a dark complexion and conclude that they are Italians, whereas they may be Greeks, or Slavs, or Hungarians, or Poles, or Syrians, or Armenians, or Russian Jews, and some of these are very dirty. A ministerial friend of mine who is much interested in the Italians, took me for a long walk to some box cars out of the city limits, where he supposed some Italians were working. He had seen them often before, but when we reached the cars we found that there was not an Italian among them; they were either Syrians or Macedonians. If a friend of Italians could be so mistaken, what may we expect of the average American, to whom all Southern Europe immigrants look alike?

We Do Not Know Enough to Discriminate

They Do Our Dirty Work

Still another reason for this mistaken notion is traced to the dirty work the Italians do. They crowd our cars on their way home from work and then they are dirty. But Americans would be as dirty if they did as dirty work. The odor that comes from them may not be the sweetest, and sometimes their presence on that account is not very desirable, but it is unreasonable to condemn them as a whole and call them dirty when they are seen to such disadvantage. See them off duty; watch them with their families taking a walk or going on a pleasure trip; you could not ask for a neater dressed or more attractive company.

We could multiply the arguments to prove that the Italians are a very desirable element in our foreign immigration. A friend of mine who has been twenty-seven years in Italy—an Englishman—wrote me recently from Naples. The following extract from his letter is a remarkable testimony to the quality of men who are coming from Italy:

We Get the Cream

"The emigration question is a burning one in Italy, and on this side we are sure you are getting the cream of our working-class population—hard-working, abstemious folk. Many Italians would gladly check the emigration, were it possible, so convinced are they of the drain it is to the country . . . . Moreover, the emigration is leading to a better knowledge of Protestantism and the Bible. As you know, returned emigrants from America have in not a few instances brought the Bible and purer form of Christianity back with them and several

They Carry Back the Bible

churches have sprung up. The second generation of these emigrants to America will be *educated*, good American citizens and a gain to the country.''

This statement coming from an Englishman, who for nearly thirty years has lived in Naples and who is running two large dry goods establishments in that great city, ought to have weight. The fact is, 99 percent of our Italian immigration is from the peasant stock—men and women who never saw a large city until they sailed for America, who know nothing of the crimes of the city, and who are in a plastic condition, ready to be molded by the first positive influence they come in contact with. Unfortunately, they too often get into bad company and drift from bad to worse. They learn inelegant English, because of their associations, and then when they are heard speaking the newly-acquired tongue, they are judged accordingly, whereas, they are more to be pitied than blamed. I had an instance of this the other day. An Italian from Calabria who had become greatly interested in our Church and who had voluntarily subscribed to the support of the Church, used a very strong exclamation in my presence, which greatly shocked those who heard it. I took him to one side and told him that such expressions were considered blasphemous in this country. He thanked me heartily for the information, and then named other vulgar terms, asking if they were right. This showed that the man against his will had got into the wrong kind of environment and wanted to escape from

Peasant Stock

They Learn What We Teach

Why This Environment?

A Little Leaven

it. Our business is to give them the right kind of environment, and show that we like to help them to good American citizenship. One percent of the Italian immigration is from the cities of Italy, and represents a rough and vicious element. This percent spoils the reputation of the 99 percent. Take New York City as an illustration. There are, as we have said, 500,000 Italians in that city; one percent, or 5,000, stands for the tough element. The Black Hand, the thug, the stiletto—we hear frequently from these, and our prejudice against "the Dago" deepens; but we hear nothing from the 495,000 good, honest, hard-working Italians who will become part of the bone and sinew, the brain and heart of our great Nation. Let us exercise a just discrimination in measuring the qualities of our Southern brother, and our prejudices will disappear.

Not a Criminal

VI. *The Italian is Law-Abiding.*—Notwithstanding the crimes that are committed by the one percent of immigration, the record of the Italian on criminal lines compares favorably with all others, indeed his average is much higher in law-abiding qualities than some who have been in this country longer. The Irishman wielded his shillalah, the Italian uses his stiletto; but these national emblems or weapons of defense have been used from time immemorial, and we must not be hasty in our conclusions. The general idea is that the criminal record of the Italian is very high. The United States Industrial Commission on Immigration declared in its report to Congress, that "Taking the United

States as a whole, the whites of foreign birth are a trifle less criminal than the total number of whites of native birth''; adding, ''Taking the inmates of all penal and charitable institutions, we find that the highest ratio is shown by the Irish, whose proportion is more than double the average for the foreign-born, amounting to no less than 16,624 to the million.''

We Are Not In His Class

The Italians appear to disadvantage in crimes against the person, though it is significant that they are chiefly confined to their own people and almost invariably grown out of jealously or kindred imaginary evils; but an expert in criminology, Dr. S. J. Barrows, in his recent work on ''The Italian in America,'' says: ''There are, no doubt, murders of sheer brutality, or those committed in the course of robbery. There are known instances, also, of blackmail and dastardly assassination by individuals or bands of ruffians. But such outrages are utterly at variance with the known disposition of the great mass of the Italians in this country. There are vile men in every nationality, and it does not appear by any substantial evidence that the Italian is peculiarly burdened, though it has been unwarrantably reproached through ignorance.''

We Must Get Below the Surface

A few months ago I was called from New York City to Buffalo as a specially invited guest of the Methodist Social Union, to give an address on the Italian in America. Judging from what was told me, I succeeded in winning friends for the Italians. But a few days later the citizens of Buffalo were startled by seeing

They Are Misrepresented

It Makes a Difference

in glaring headlines in the daily papers an account of an "Italian Riot. Mob Suppressed by the Police." And, as one of my friends expressed it, "it neutralized all the good sentiment you had induced toward the Dago." Of course I felt chagrined and disappointed, but what were the facts? The Italians were having a parade; the motorman of a passing car, contrary to the rules of all cities, broke the procession. "They are only Dagoes"; but he paid the penalty for his foolhardiness by getting some rough handling from the Italians. The police were called in to separate the combatants and the papers were full of the news the next morning. All over the country the news spread, and everywhere the prejudice against the Italian was intensified. Supposing the parade had consisted of Free Masons, or Knight Templars, or Odd Fellows, or Knights of Columbus, and supposing the motorman had attempted to drive his car through the procession, what would have happened? Just what happened with the Italians, and without doubt the motorman would have been arrested, while the public would have congratulated the Americans in parade on their plucky spirit. It all depends on whose ox is gored. This unreasoning prejudice is responsible for the persecuting attitude of the average American. I have no desire to magnify these difficulties. I recognize, as much as any one, that the Italians are not all angels, that not all are worthy to be named in the saints' calendar; but I also know that if they are let alone, they are law-abiding citizens and ornaments to our

Nation. In the Southern States the Italian is heartily welcomed, and inducements are offered him to migrate South, and a prominent business man from San Francisco told me that some of their best citizens were Italians, and that the Californians were ready to accord a warm reception to Italian immigrants. A Vicksburg, Miss., paper recently made a statement that a colony of 2,000 Italians had settled near the city, and after three years there had not been a single criminal or civil case on record. Is this an undesirable element?

The Italian in the South

VII. *The Italian is Thrifty.*—They will suffer from unsanitary conditions and be content to live in old "shacks" so that they can get enough money to send for their families from the old country. They endure this degradation so that they can eventually buy a home for themselves. Twenty years ago, we are told, there was not a single Italian owner of real estate in the districts where such owners now predominate. One Italian real estate man alone has a list of more than 800 land owners of Italian descent whose aggregate holdings in New York are approximately $15,000,000. Mr. Gino C. Speranza, vice-president of the Society for Italian Immigrants, states that the savings of Italians in New York City are more than $15,000,000. The real estate holdings he estimates at $20,000,000. There are 10,000 Italian stores in the city with a value of $7,000,000, with a future capital of as much more in wholesale business. The total value of property possessed by Italians in New York he estimates at over $60,000,000, and he

Home Makers

He Buys Real Estate

thinks that this is relatively below that of the Italian possessions in St. Louis, Boston and Chicago. In these days of extravagance, when our American aristocracy charter special trains from Los Angeles to New York to carry a sick dog to a hospital and then spend $500 for a casket to bury it in, while suffering humanity is all about us; when our Newport nobility provide monkeys in evening dress to entertain the "four hundred" at their evening banquets, while the denizens of our cities are crowded into tenements and crying for sympathy and help and dying for want of the actual necessities of life, it is gratifying to find an element of thrift, and we would do violence to truth if we classified the Italian immigrant as undesirable.

Who Casts the First Stone?

VIII. *The Italian is Teachable.*—He is a good deal like a child—I mean the illiterate immigrant. He has been brought up under a feudal system and has been taught to reverence his superiors; and by superiors he understands those who live in larger houses and have more money. I greet them in Sicily with a cordial "Good day," but such a familiar salutation would be considered, on their part, impertinent, so they touch their caps and bow their heads as they say, "Bacio la mano"—I kiss your hand. They are submissive, patient, long-suffering, responsive, courteous—there is a kind of facination about the average Italian. Walt Whitman, quoted in the *Century Magazine* for September, 1907, furnishes a beautiful testimony to the Italian immigrant. He says: "Browning is full of Italy—knows it—writes of it—has something

A Fascinating Character

Walt Whitman

of its air, its sky, in his work, his soul. And there is even to me a great charm in Italy, in things Italian, in the simple Italian immigrants, in so far as I can get the feel of the country at this distance. When I got sick that time we went down to the Staffords on Timber Creek, there was a gang of Italian laborers came along to work on the narrow gauge railroad then just being laid; a number of Italians came, all sorts—they lived in huts there, accessible of course to me, and I, as you may well believe, only too ready to seize the opportunity and prospect among them a little. Oh! the good talks we had together. We became almost intimate. I found in them the same courtesy, the same charm, the same poetic flavor that have always been associated with Italy and things Italian. I often read of accidents on the road—accidents in which the little Italians are the main victims. They are accorded but scant sympathy—nobody seems to care. It makes me sad and mad—riles me. Yes, they are the Dagoes—always so harmless, quiet, inoffensive. Italy seems in some things to represent qualities the exact opposite of qualities we cultivate here in America. The Italians are more fervent, tenderer, gentler, more considerate—less mercenary. It runs through the whole race, cultivated and ignorant—this manifests superiority." Two days ago I was at Massena, N. Y., and addressed a company of Italians. It was a very stormy day, but there was a good attendance at the church and they had come fully a mile through a pouring rain to be present at the service. They

A Work-Day Story

Their Manifest Superiority

sat there like children, ready to hear the message of the Gospel—these lineal descendants of the men of Rhegium (Acts xxviii, 13) with whom Paul stayed three days. When I sang in Italian, "Tell Me the Old, Old Story," they listened attentively to the first verse, and when I sang the chorus after the second verse, without books, they joined in the singing, and before we had sung the hymn through they had learned the tune and the words of the chorus. Then I knelt in prayer, and like children they knelt with me and repeated the prayer after me. As I preached, they nodded their heads approvingly, and occasionally ejaculated some expressions of approval. It would not take long to make those men responsive Methodist Christians.

Natural Born Methodists

The Italian, because of his teachableness, can be made a good American citizen. They like American ways. Despite their training, there is a good deal of the democrat in their temperament, and when it finds free scope, as in America, their natural temperament exerts itself. They "catch on" to American ideas. A story is told of a New York City organ grinder who heard that Mascagni, the Italian music composer, was a guest in one of the large hotels. He made his appearance in front of the hotel and played a selection from Mascagni's Cavalleria Rusticana. He turned the handle very slowly, much to the annoyance of the great artist; but he had a design in his method. It so irritated the Italian composer that he rushed down the hotel steps, pushed the organ grinder aside, and grasping the handle of the organ, he turned it

They "Catch On"

very quickly as he exclaimed, "You don't know how to play that piece." Discovering that it was Mascagni, the shrewd organ grinder thanked him for his lesson, and the next day found him on the streets of the city with a great placard on the back of his organ, on which was inscribed, "One of Mascagni's pupils." Not even an American could excel that Italian in shrewdness and an eye for business. The efforts they make to become American citizens, and the pleasure it gives them, is indeed interesting, and personal reminiscences, if space permitted, would confirm all we have said. It is sufficient to say that their teachable spirit makes them particularly teachable to the influences that reach them the most directly. Permit one illustration. I was once in a mail coach in Southern Italy about thirty miles from the railroad. It got noised about that a real live American was in the vicinity, and the natives gathered to look at the curiosity. Among those who came were three peasants who had been in America, and they began to talk in pigeon English to me, much to the astonishment of the onlookers. One of them insisted that I must take a glass of beer *alla Americana* in honor of the occasion. I assured him that I did not drink beer, but his answer was "Every American drinks beer." It was getting a little embarrassing, for I did not want to hurt the fellow's feelings; but one of his companions turned to him and said, "There are a lot of Americans who do not drink beer. Don't force the gentleman to do what he is not accustomed to do." And then turning to me he

An Eye to Business

Gentlemanly Instincts

told me that he was a member of the Italian Presbyterian Church of Philadelphia. The one Italian had had the environment of beer-guzzling Americans, the other had been associated with American Christian people. Here is our great opportunity. We must throw the right kind of influence around these Italian immigrants, and we can mold as we choose the passive clay.

The Difference We May Make

IX. *The Italian is Naturally Religious.*—From the days of Paul the Apostle he has loved religion. "Your faith is spoken of throughout the whole world," he said to the Roman Christians. At Syracuse, Sicily, he saw the brethren for three days, and when he got to Puteoli (the modern Pozzuoli, a suburb of Naples, the Neapolitan brethren desired him to tarry with them seven days. (Acts xxviii, 14.) Then when he went on to Rome the brethren came out fifteen miles to meet him, showing their fearlessness, sincerity and loyalty to their prisoner-pastor, "whom, when Paul saw, he thanked God and took courage." After Paul's martyrdom they continued steadfast in the faith and in the catacombs worshipped God according to the dictates of their conscience, and in yonder Coliseum some of them paid the penalty of their faith by giving their life's blood for their new Master. The first convert to the Christian faith in the Gentile world was Cornelius, the captain of the Italian band who, like one of his precedessors in Christ's day, was commended for his faith and righteousness. "I have not found so great faith, no, not in Israel," said the Saviour, of

Like Noble Ancestors

Christ and an Italian

the Roman centurion. And what was characteristic of the Italian in the early days of the Christian era is true of today. The martyr spirit is very strong in them, but, alas! its object has been changed; it runs to patriotism in these times instead of the Christian religion. There is no country of the civilized world in this twentieth century that is farther from the Roman Catholic Church than Italy. They are disgusted with the intrigues and money-grabbing spirit of the priests. The worship of relics and the business done in their manufacture has nauseated the average Italian, and all over Italy you will hear the comment, "La chiesa è una Santa bottega"—The Church is a holy store. So glaring has this opposition become that Pope Pius X on his accession to the chair of St. Peter, ordered a commission to be appointed to look into the authenticity of all relics, but that is the last we heard of it. It was too big an undertaking, for the trade in relics is the chief source of income to the Church. The pilgrimages to the various shrines of Lourdes, Pompeii, St. Anne Beauprè, etc., are sources of tremendous revenue to the Church, and to examine the history of these shrines and the methods adopted to popularize pilgrimages might be disastrous to the financial interests of the Church. The revolt of the people, however, continues, and a strong anti-clerical sentiment is prevalent all over Italy. Last 20th of September (the anniversary of the Fall of the Temporal Power of the Pope) over two hundred anti-clerical meetings were held in Italy and the

Theirs the Martyr Spirit

The Romish Church Losing Italy

People vs. Priesthood

Government was busy all day preserving order. The Vatican, and St. Peter's even, were closely guarded by soldiers. The Socialist element, particularly in Southern Italy and Sicily, is very strong, and the element, of course, is decidedly anti-clerical. A crisis in ecclesiastical affairs is imminent, and it would not surprise us if a similar outbreak should take place in Italy as has just taken place in France. If the state money should ever be withdrawn from the Church in Italy, there would inevitably come Church bankruptcy, for the voluntary offerings of the people are very meager and far from sufficient to support the hordes of priests, monks and nuns.

A Crisis Imminent

All this anti-clerical feeling is the result of antagonism to the priest: "Siamo sotto le unghi dei preti"—We are under the talons of the priests. That is the people's complaint. They have had no other religion than the Roman Catholic from time immemorial, and thus they have become disgusted with all religion known to them. Yet they are of a very devout turn of mind. To be more exact—they have lost faith in the priest, but they are naturally religious.

Yet They Are Religious

Mrs. Betts, who has been very much interested in Italian settlement work, a devout Catholic herself, makes this frank confession: "The relation between the Roman Catholic Church and the mass of the Italians in this country is a source of grief. Reluctantly the writer has to blame the ignorance of bigotry of the immigrant priests who set themselves against American influence. Men who too often lend

Testimony of a Roman Catholic

themselves to the purposes of the ward heeler, the district leader in controlling the people, who too often keep silence when the poor are the victims of the shrewd Italians who have grown rich on the ignorance of their countrymen.'' This kind of leadership is doomed to fall, both in Italy and in this country, and if Protestant Christianity does not come to the rescue, these illiterate masses will become the slaves of political bosses and eventually drift to anarchism.

Protestant Opportunity

No one who has lived in Italy will doubt that the Italians are accessible to evangelical Christianity. There used to be, and still is in some parts, considerable prejudice against the name Protestant. By the teaching of the priests it represented unbelief and infidelity, and while the Italian has little faith in the priest, he had less sympathy for the infidel. Priests have been known to pile up Protestant books and Bibles in the public squares and set fire to them. As soon as the fire reached the rock salt which they had placed between the pages, it would crack, and then they would cry out to their superstitious onlookers, ''Just hear the devils coming out of the Protestant Bibles!'' But that day is going by when the people can be fooled so easily. Protestant churches are being established all over the country and, except in the very remote places, the Italians are familiar with evangelical doctrines introduced by the Protestant denominations. The result is very gratifying. The men representing the better educated element show great sympathy and interest in our work; in fact, we never have any difficulty in getting

Italians Now Not So Easily Deceived

the men to listen to the Gospel. The larger part of our membership is composed of men, and quite frequently our congregations are composed entirely of men. At one place in Sicily I had a company of over one hundred men meet me at the station and escort me to the meeting place, which was an old wine cellar, where there were gathered as many more men and only one woman, and she was the wife of the janitor. The women are more illiterate than the men, and as a consequence are more under the influence of the priest through the confessional. But this cannot continue. Indeed, in one of our missions in Italy there are as many women as men, and this work was begun by means of an Italian converted in our New York City Mission. The inter-relation of our Home and Foreign work can be emphasized by showing that some of our best work in Italy was begun by Italians brought to God in the missions of our large cities.

Men Predominate in Church Membership

Influence of Home Missions

The field is white unto the harvest. The strategic point for work among the Italians is our modern city, and these diamonds in the rough that are coming to our country are bringing children with them who will become the polished jewels of our glorious Republic, and who will do for our land what their forefathers did for Italy. In science, literature, sculpture, music and painting they occupy a unique position, and the Italian influx in America shall bless coming generations. May God help us to do our duty to this interesting people of the South land.

The City the Key

CHINESE MISSIONS ON OUR PACIFIC COAST

REV. EDWARD JAMES, D.D., SUPERINTENDENT PACIFIC COAST CHINESE MISSION

An Important Distinction

The relations between Chinese and Americans (or other foreigners) on the Pacific Coast have two phases: (1) political and industrial; (2) philanthropic and religious. Very little popular attention has been given to the second phase, but such thought as has been given the Orientals has been almost entirely concerned with the first phase. It is necessary for us briefly to review political and industrial conditions in order to clear the atmosphere and rightly understand the conditions of religious work among the Chinese on this coast.

The Chinese Attitude

The Chinese have never presumed to concern themselves with our politics, economics or religion. They have been content to proceed quietly about their own business, adopting without protest such of our customs as have seemed desirable to them, embracing our faith and our institutions as they have appealed to their judgment, measurably as other aliens conforming to our civil requirements, and showing themselves in every way quite as amenable to reason and the civil authorities as any nationality coming to us from the thirty-two points of the compass. They have

Who Anti-Chinese Disturbers Are

never demanded special favors nor asked uncommon privileges. The anti-Chinese agitations have not found basis upon lawlessness of Chinese, but have almost always come from other peoples greater disturbers than they. Those who violently oppose and consciencelessly abuse Chinese are almost invariably themselves foreign born, or first generation descendants, and a large percentage of them unable to speak the English language correctly. Judging from their profane, obscene and vituperous language, their prejudiced, partial and senseless legislation, their violent, murderous and anarchistic methods, condemnation from such people is often equal to certificate of good moral character.

The problem is involved, and for clearness perhaps we can do no better than to ask and answer a few leading questions, which will be found to cover the principal arguments.

Status of Chinese Labor Here

Are not the Chinese workmen in this country on contract labor, and virtually slaves? Ans.: Not at all. The Chinese are not a servile people, but as free as any who ever breathed our atmosphere, and they have no such class and caste distinctions as prevail among some other peoples. Every Chinaman who comes to this country comes as a free man. He is at liberty to enter what occupation suits him, to come and go as he chooses, to work or quit work at his own option, to earn and use his money as he pleases, and he acts in all respects as any other free man may act. If he has borrowed money to help him come, like any other man he is under contract to repay the amount. He seeks connection with friends, or with employment agencies, in the same way as others.

"The Chinese Six Companies"

The famous "Chinese Six Companies," supposedly a sort of contract labor bureau or slave-dealing company, are simply six separate and voluntary associations of Chinese from several localities, formed for purely legitimate purposes of mutual aid and protection in a strange land. Formerly almost all Chinese coming from China allied themselves with one or another of these Six Companies according to their respective districts, which is the natural thing to do, and is the universal custom in their own country. But these companies do not invite nor contract for laborers to come here, do not govern them and are not responsible for them. The Chinese who through this co-operative agency obtain assistance and employment, repay a certain stipulated sum for the assistance given and for maintenance of this bureau; but they are no more slaves than are the multitudes of our teachers and other professional men who secure positions through an agency or a bureau and pay a premium for its aid.

They Do Not Depress Wages

Do not Chinese work for starvation wages, and so disturb our economic system? Inquiries show that in whatever kind of work they engage, agriculture, mining, manufacture, domestic service, clerical work, etc., Chinese on the Pacific Coast command as high wages as is paid to white people for similar service in our Atlantic or Middle States. In spite of all the outcry against Asiatics, wages in all lines for white labor are higher in California than in States without Chinese. So far from depriving white men of profitable employment, only the work of Chinese makes it possible at all to conduct several important industries which give high wages to much skilled white labor. Much of the lowly labor of California, such as grading railroads, draining marshes, picking fruits, raising vegetables, domestic service and unskilled labor in some manufacture, would be altogether lacking but for Chinese, and to be without this would work ruin to multitudes of white people whose higher labor and wages are made possible only by Chinese. It always has been, and to this day is, the testimony of farmers, fruit growers, manufacturers, housekeepers, hotel keepers, etc., that not only cannot California do without our Chinese fellow-laborers, but that we need several thousands more of them, and that only an increase of this kind of labor makes possible a corresponding increase in higher priced white labor.

They Benefit White Labor

They Do Not Compete in Skilled Labor

Chinese do not compete in skilled labor; nor are they employed in the building trades nor on Government works. Once and again have commissions and employers found that sufficient white labor is not obtainable at any price; and no man or woman in California who is willing to work need be out of well-remunerated employment.

The facts of fifty years do not sustain these incriminating charges against Chinese.

Are not the Chinese a low and inferior people? True, they have not for some time kept pace with our scientific and material progress; but the maintenance of their great nation indicates intellectual ability of a high order. Up to a few hundred years ago China was the foremost civilization of the world in point of scientific knowledge, literary culture and political organization. After a period of quiescence they find some other nations in advance of them, and they are now, with large companies of students and many commissions, making most laudable efforts to advance. It is the common experience in our schools and colleges where Chinese students are in democratic association and competition with all others, that they are not a whit inferior in native ability, in intellectual acumen, in esthetic responsiveness or practical ethics to their competitors, and that they take at least their fair share of academic honors, albeit handicapped with a foreign tongue. We deceive ourselves and do them a wrong by thinking of them as intellectually inferior.

Not an Inferior People

Is it not a danger to the country to admit large numbers of unassimilable people? Certainly; but if you are speaking of Chinese your premise is wrong. Certain conditions are necessary to assimilation, whether in the animal body or in the body politic. Deprive the tadpole of his tail: he may come to be a frog, but will have no hind legs. So if we deprive them of the possibilities, duties, privileges and responsibilities of citizenship, exclude them from our public schools, and otherwise isolate and ostracize them, our politicians need not wonder that Chinese are hard to assimilate. But here again actual conditions belie the charges. Thousands of Chinese have their interests here, live in good

They Assimilate

homes with modern conveniences and esthetic culture, dress as we dress, eat as we eat, and lack only the ballot to make them as good citizens as any ever naturalized. Many Europeans and Americans in the Orient have married Chinese wives; some such inter-race marriages occur in America, and families of healthy children are born, proving just as ready assimilation of Chinese as of Germans or Irish. Many Chinese now with us and in every way worthy, would welcome the possibility of becoming bona fide and loyal citizens. It is true also that we have not offered our civilization to them in the most attractive form or manner.

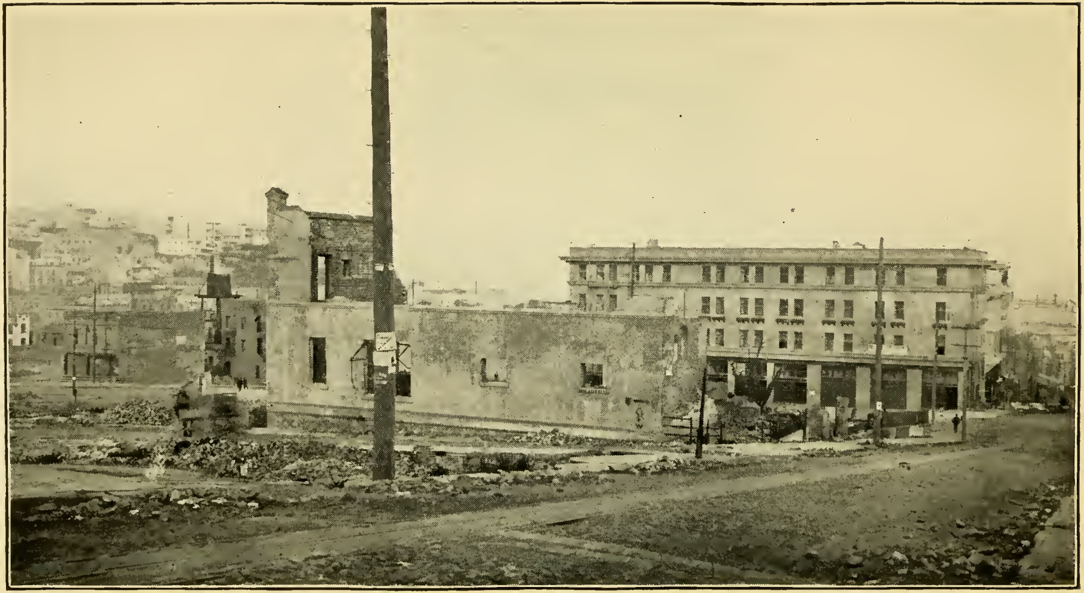
Inter-Marriage

Are not Chinese superstitious, idolatrous, wicked, depraved and vicious to the extent of moral peril to our Nation? Any wicked people are a moral peril. The Chinese are a pagan people, mostly worshippers of idols, hence very superstitious. They erect their theatres and joss houses (idol temples) in almost every Chinese community, and institute their traditional worship. This worship, while not of the highest nature and not most elevating, is not obscene nor lawless. It shows, moreover, that they are essentially a religious people. Some of them, as individuals, are "wicked, depraved, vicious, a moral danger" to a community; but it is only their due to say that they are no more so than any one of a dozen other nationalities which we welcome to our shores.

Their Worship Not Lawless

Chinatown of San Francisco has its joss houses for pagan worship, but is no more "wicked, depraved, vicious and a moral danger"

Chinese Pastor and Family, Portland, Ore.



Ruins Chinese Methodist Episcopal Buildings, San Francisco, Cal. From left telegraph pole to boy at street corner below than the adjacent Italian, Portuguese or Greek quarters. Chinese are accused of polluting our moral atmosphere, but no one has ever heard of a white youth taking his first step downward in any connection with Chinese. Moral or civic evils in any Chinatown are subject to the same conditions as in any other parts of our cities. The same *honest* city administration would annihilate them, as the winking and conniving of the authorities perpetuates them.

Chinatown Ranks With Other Foreign Quarters

It has seemed expedient to mention these things to clear the mind of the "gentle reader" of any possible prejudical misapprehension of the Chinese as a people, and to suggest the unfairness, insincerity, misrepresentation and artificiality with which the Chinese are met and pursued among us. Everywhere they are impressed with our prejudice, dishonesty and injustice. Unjust laws have discriminated against them; but our promotion companies, shipping concerns and shyster lawyers combine to help them violate the laws and perjure the courts, and to bring them here. We condemn them for their vices and fine them for their presence; but their courtesans came first only upon the solicitation and for the gratification of white men, and many a lawyer and city officer has padded his pocket in protecting the evil traffic. Our leading educators, most intelligent citizens, "captains of industry," and all Christian opinion, are unanimous that Chinese have been and are now needed on this coast in considerable numbers, but we permit them to be abused, maltreated, robbed, banished, killed at the hands

We Treat Them Unjustly

We Need Them

of a hoodlum element incited by political demagogues or irresponsible agitators.

Numbers Not Large

Inaugurating or maintaining Christian work among people thus treated is attended with peculiar difficulties. Yet scarcely had the first little company of Chinese come to California, in 1852, than some Christian work was begun among them. Like all others, they came attracted by gold and good wages; and still they call this region "The Golden Mountains." The greatest number of Chinese in this country at one time was about 150,000. Surely, from an economic view, this was nothing to be alarmed at. Now there are not more than 100,000, and probably less. Most of these are on the Pacific Coast, and usually about one-fifth of all are in and about San Francisco.

Christian Work

In 1852 Christian work for Chinese was begun by Rev. W. Speer, a missionary from Canton. Practically all Chinese in America come from the Kwantung Province. In 1853 Mr. Speer opened the first Chinese church in America. In 1859 Mr. A. W. Loomis took charge, and Rev. Dr. Condit also soon joined. This work, under the direction of the Presbyterian Church, is the oldest and one of the most successful missions among Chinese in America.

Work by Baptists was opened in Sacramento by Rev. J. L. Shuck in 1854, and in San Francisco in 1870. A Baptist convert was the first Chinese to receive Christian baptism in America.

The earliest Methodist work for Chinese was in the form of a Sunday school in Sixth Street Church, Sacramento, of which Dr. M. C. Briggs was then pastor. Mr. Peter Bohl, an honored layman, was one of the chief promoters, and is still with us. In reporting to the California Conference that year, Dr. Briggs said: "An unerring providence is sending the Chinese to our shores to be evangelized by the use of our language, beside Christian altars and amid the associations of the Church of the living God."

Methodist Beginnings

Our real work began, however, and all Christian work for Chinese took on new life and meaning, when Rev. Otis Gibson came. He had spent some years in our Foochow Mission, and knew something of the spirit and genius of things Chinese. He addressed himself to the work with all the vigor of a manly mold, of unquenchable faith in the Chinese, and a passionate love of God and man. Endowed with more than ordinary common sense, and filled with a spirit that feared not the face of man, he was the man to organize, promote and defend Christian work among Chinese. In a short time he had Chinese schools and congregations in ten or a dozen of the principal Chinese communities on this coast, and so well and wisely planted were they that most of them continue to this day. A few were abandoned owing to migrations of the Chinese. San Francisco, Stockton, Sacramento, San Jose, Santa Clara, Grass Valley, Chico, Nevada, Marysville, Santa Cruz, Salem and Portland were all centers of systematic efforts at evangelization, and all scenes of Christian grace and triumph.

Otis Gibson

Mr. Gibson early realized the need of a central plant, and began canvass for funds. By his personal solicitation much was secured, and by the aid of the Missionary Society a lot was purchased at 916 Washington Street, San Francisco, a building was erected, the whole property costing $32,000, and dedicated on Christmas Day, 1870.

A Central Plant

What hallowed memories arise in a multitude of Chinese minds at mention of that street and number. Literally thousands of Chinese have here found a touch of inspiration. It is known that Christian Chinese, and others, are now living in many parts of the world who here were first befriended and given the helpful hand. The name of Otis Gibson is perhaps better known among Chinese in America than that of any other American. He was pastor, teacher, friend, adviser and tower of defense. Their confidence in him never failed. Through years of bitter and bloody persecution, through obloquy and hate, hanged and burned in effigy, publicly threatened by a great daily newspaper, fined and imprisoned, assaulted and stoned, Otis Gibson was Sir Knight in defense of a helpless people and in maintenance of constitutional rights.

A Defender of the Helpless

What most acceptable and effective forms of service can we institute? was the first question. He asks: "How may this strange element of our population be made to aid in the development of the resources of our country and add to our national prosperity, while we, on our part, introduce *them* to our higher civilization and holier faith? Will not a system of education in the English language be an efficient means of accomplishing this desired result? As a knowledge of our language becomes common among them may we not look for these results? The Chinese will gradually lose their clannishness and more readily adopt our customs, our civilization, our country and our religion."

Evening Schools

There is no "driveling sentimentalism" here. Evening schools were opened and have been continued as a right arm of the service and opportunity to this time. "Wisdom is justified in her children." These schools prove powerful agencies in molding the changing civilization of Chinese in America. An optional fee of one dollar a month was charged. Some paid; others did not. Nowhere in our work is a fee now charged, but the scholars pay the running expenses by voluntary offerings.

A Thousand Converts

How many thousands of Chinese have received more or less instruction from these schools it is not possible now to tell; and these all came under religious instruction. Nor can it be known in how many souls a spark of divine inspiration was felt. The records and careful inquiries show that about one thousand Chinese have been converted and connected with our Church on the Pacific Coast, and not a few of these have been won by these schools.

Evangelism the Keynote

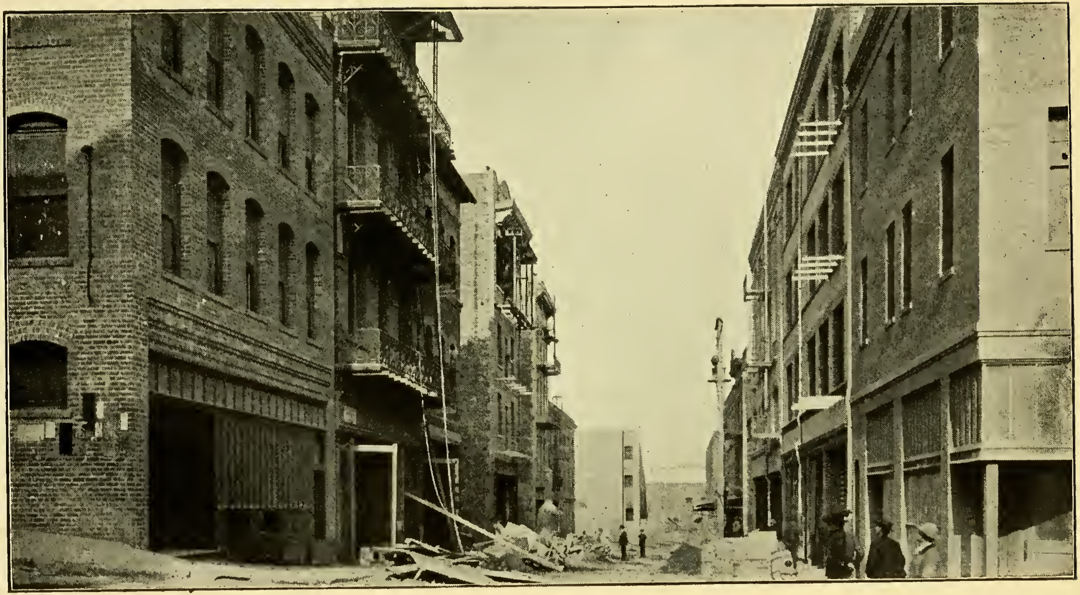
Evangelism has always been the prime object and keynote of all our efforts; for "The tree of knowledge is not that of life." The first native preacher here was Rev. Hwui Sing Mei, from Foochow. Soon Dr. Gibson had about him a class of earnest young men which he was preparing for Christian work, some of whom in due time came into the service. So vigorous was the propaganda that in San Francisco Mission alone over five thousand different Chinese heard the Gospel in one year. Abundant experience both in China and in America shows that by all the tests we apply—subjective or objective—Chinese are capable of becoming as true exponents of Christian graces and virtues as any other race of people.

True Disciples of Christ

We cannot in small compass follow in detail the heroic and often militant service of Otis Gibson for the Chinese in California. In the mission rooms and on the streets he held up a crucified and glorified Saviour; among the crowds on the corners or the mobs on the sandlots, and often before the courts, he fearlessly defended the Chinese in their rights; watching the legislation, he boldly protested to municipal, State or Federal Government against the devices of wicked men. He was a leader in movements for sane and humane treatment of an abused people; and though he could not fully stem the tide of popular prejudice and avert all cruel, unjust and unworthy legislation, it is generally recognized that he materially ameliorated conditions of Chinese living.

Apostolic Labors

From 1868 to 1884 Otis Gibson continued his apostolic labors, in journeys much, in perils oft, by voice and pen in public and in private, planting missions and promoting Christian literature, leading the Chinese into a true experience of religion, training them in disciplinary way to distinguish between acceptable and prohibited conduct, and inducting them into the various disciplinary, ritualistic and voluntary means of



Chinese Enterprise—A Street in Chinatown, San Francisco, Being Rebuilt by Chinese Initiative and Capital

Rev. T. J. Masters, D.D., Superintendent of Chinese Work, 1885-1900
Rev. Otis Gibson and His First Class of Chinese Boys in San Francisco

grace and service characteristic of Methodism. Some of the value of all this became apparent years later. His book, "The Chinese in America," is readable and thrilling as a novel, and full of information. Its equal in matter and manner is still needed to bring the history down to the present.

An Unanswerable Appeal

No sweeping revivals of religion occurred among Chinese during this period, but there was steady gathering. The necessary ground work of Christian consciousness was not yet formed. But many an individual brand was plucked from the burning. In 1882 he could report in defense of his work against the animadversions of his critics that some three hundred Chinese had been converted to the Christian faith and life by the work on this coast. Rightly did he appeal to such results as justifying the work of the Church, and as sufficient ground of hope for Chinese and reason for fair treatment of them.

F. J. Masters

In the early winter of 1884 Rev. F. J. Masters, returning with his family on furlough after ten years of service in the Wesleyan Mission in Canton, visited our Chinese Mission in Oakland. By invitation he preached in the Cantonese dialect. The Chinese were delighted, and felt that an angel of God had come to them. Dr. Gibson's great heart gave him glad welcome and abundant opportunity, and during the ensuing few months of his sojourn in California, Mr. Masters was much in demand and did great service among the Chinese. Dr. Gibson greatly regretted the necessity of losing such a fellow-worker when Mr. Masters proceeded to England in the early spring of 1885.

Within a few weeks after, the man who for sixteen years had maintained such strenuous and incessant labors, suddenly and totally failed in health. This was not expected, but he had "fought a good fight and finished his course." A militant career came to a victorious end. Otis Gibson had kept and advanced the faith, and in 1889 he passed to his reward.

A Good Fight

Immediately the thought of all was upon Mr. Masters. In response to the urgent solicitation of Mrs. Gibson, Bishop Fowler and many others, he consented to take up the work of the fallen chief.

Frederick J. Masters came regally equipped for service. A fine physique and personal appearance, in the full strength of robust manhood, a well-disciplined mind, an extensive experience, wide knowledge and fluent use of the Cantonese dialect, a gentle and kind disposition, unbounded faith in the Chinese and enthusiasm for his work, the constraining love of Christ—these were some of the characteristics of this Sir Galahad. From the moment of his entering upon the work no one, Chinese or American, ever doubted his fitness or his divine call, and each succeeding year only strengthened the confidence of all who knew him.

Elements of Leadership

Those were strenuous days and Dr. Masters never shirked. From Puget Sound to San Diego, all up and down the coast, he carried the sweet Gospel of the Son of God to the despised and abused sons of China. His genius for organization was not less than his gift of speech. Owing to the migrations of Chinese it requires frequent adjustment to keep the work following their settlements. Some of his own words will show both his ideals and some results of the work: "Our week-night service is a grand sight. There are present from sixty to eighty of the most intelligent young men in Chinatown, twenty of whom remain every night for study of the Holy Scriptures." "The Gospel has been preached to larger numbers than ever before. Several new missions have been opened. Three Chinese have offered themselves to be received on trial in this Conference—the first in the history of the Mission, 1894. The attendance at the evening schools has greatly increased. Many have become earnest students of the Word." "There is every reason to believe the whole Mission is in the dawn of a genuine revival. The teachers are active; the preachers are vigorous, aggressive and full of spiritual energy, not simply performing their duty, but conducting a great campaign against sin entrenched in these old strongholds of idolatry. Our brethren of the Chinese Mission have indeed found that the Gospel is the power of God unto salvation even among their own people. They have been earnestly and powerfully preaching the Word of God." "The revival has been more than a prophecy. Seven hundred and fifty persons have been converted in the twenty-five years of this Mission, and one hundred and seventy-five during this conference year. At special services in San Francisco

A Bright Outlook

One Year's Work

forty-two were converted. Twenty were forward for prayer in one evening.''

Such work as this is worthy the support of the Church, and such results crowned the consecrated labors of this apostle to the Chinese. Dr. Masters accomplished prodigious labors. In one year he preached two hundred times in Chinese, besides numerous addresses and sermons in English, and a vast variety of activities in organization and in literary work that indicate great versatility. In 1898 the conference requested the General Missionary Committee to appoint him Superintendent of the Chinese Missions on all the Pacific Coast. Not yet, however, is the work thus unified.

Work for Chinese Women

The work for women has kept pace with that for men. Perhaps the difficulties in this have been even greater than in that. From the first the top story of the Mission building was devoted exclusively to a female department. Dr. Gibson at once called upon the women of Pacific Coast Methodism to organize for the work. The ''Woman's Missionary Society of the Methodist Episcopal Church on the Pacific Coast'' was organized in August, 1871, as auxiliary to the General Missionary Society, ''for the elevation and salvation of heathen women on this coast.'' The charter of the W. F. M. S. prevented the desired connection with that Society; and not until 1893 was it deemed expedient to make this an organic part of the W. H. M. S. This part was then designated ''The Oriental Bureau.''

The sphere of activity and the *modus operandi* were definite. Three thousand Chinese women in San Francisco, and as many more scattered along our western coast. Perhaps a hundred of these were legitimate first wives; several hundreds are secondary wives, according to Chinese custom; some five hundred are married according to American laws and customs; most of them were slave girls, all were idolaters. The mental and spiritual condition of these women, with their physical and social surroundings, defy description, and made Christian work for and among them both difficult and dangerous. Add to this two thousand Chinese children, mostly born in this country, growing up under the Stars and Stripes to be future citizens, for whom no adequate provision is made in the public schools.

Conditions Defy Description

Women workers were employed, and the three lines of effort: rescue work, house-to-house visitation and a children's school in the Mission, were carried on energetically and heroically.

We need not here describe the wicked devices of men, both American and Chinese, for unlawfully importing Chinese women and girls into this country. Unwashed heathenism was never more foul than were those white persons who initiated, promoted, protected and profited by this human merchandise. The missionaries in this work had to deal not only with a class of Chinese women degraded in body, mind and soul, but with organized gangs of desperadoes who hesitated not at physical violence, and with conscienceless pettifoggers who from one side of their mouth denounced the Chinese and from the other side protected their evils and reviled the missionaries. Owing to the courage of these

Whites as Bad as Yellow

workers and the integrity of some immigration officials, this evil has markedly decreased. Among no other people who come to our shores has Christian work met such monumental opposition; and this opposition is almost entirely due, directly or indirectly, to the instigation of white people.

White Brutality

Among those connected with the work of the Rescue Home may be mentioned Mrs. Jane Walker, Mrs. Ida Hull, Miss Marguerite Lake and Miss Carrie Davis. The wonderful record shows scarcely less than five hundred women and children delivered from bondage and abuse. Nearly two hundred of these have become members of our Church. The greater part have returned to friends in China; some have become helpful Christian workers; more than a hundred have married and made Christian homes. The missionary meets all incoming steamers from the Orient, and visits among the homes of China town, as she is recognized by the customs and city authorities as a valuable helper in righteousness.

A Monumental Record

A few names should be mentioned of elect ladies who have given time and service in teaching and in administration: Mrs. Otis Gibson, Mrs. Goodall, Mrs. McElroy, Miss M. E. Williams, Miss Templeton, Mrs. Kate Lake, Miss Humphrey, Mrs. Tomkinson, Mrs. Downs, Mrs. Russell, Mrs. Chan Hon Fan, Mrs. Masters, Mrs. Williams, Mrs. F. D. Bovard, Mrs. M. C. Harris, Miss Heath and many others who have helped to make the Oriental Home a way of salvation and a "gate of heaven" for so many. The

An Elect Company

average number of inmates of the Home is about twenty-five. A kindergarten is maintained with average attendance of thirty-five. Day and Sunday-school work brings many more children under Christian influence and instruction.

In the year 1900 a new building was erected at 912 Washington Street, in which was housed all the various departments. Unfortunately, this plant, like that at 916, and all Chinatown, with so much of the city, was destroyed in the disaster of 1906.

The Work Enlarged

In 1895 a Mission and Rescue Home was opened in San Diego by Mrs. T. S. Turk, for similar work. Early in 1896 Mrs. T. F. Davis opened a mission in Los Angeles, which has been in affiliation with the San Francisco branch. In medical work Mrs. Davis, and in rescue work Miss Nora Bankes, continue in helpful ministration to a people too much neglected, and steady fruitage in rescued and redeemed lives is being reaped.

Japanese Home Missions Begin

Soon after the organization of work for Chinese, Japanese began coming to this country, and they too were included in the beneficent efforts of the Mission, as they also were glad of the opportunities afforded. This continued for many years, and many Japanese were saved. In 1883 K. Meyama was licensed to preach. Early in 1886 a separate place was secured at 920 Washington Street, for Japanese work, and the name of T. Hasegawa appears as a worker. By the middle of that year Dr. M. C. Harris, now Bishop Harris, came to take charge of all our Japanese work on the coast.

Were there space we could tell of some notable conversions, and the founding of branch missions from this parent stem. Meyama became an earnest evangel, opening Christian work for Japanese in Honolulu, and later returning for the same work in Japan. Chan Kiu Sing, converted in San Jose, has been for many years a very helpful supply local preacher in Los Angeles. Little self-supporting missions have been founded in several places in America by Christian Chinese migrating from these coast missions. In 1889 Lum Foon, fulfilling his vow, returned to Heang Shan as a self-supporting Christian missionary. A converted Chinese returns for a visit to his ancestral home, opens a school for girls before coming back to this country, and continues to support it. Another opened a boys' school in Canton. Ofttimes have Chinese Methodists in this country petitioned our Foreign Missionary Society to open a mission in the Kwantung Province, whence come all the Chinese here, but hitherto it has seemed impossible or inexpedient. But the Chinese are loyal to their Church. Not willing to change their affiliation, and feeling the need of Methodism there, returning Christians have organized an independent Methodist mission. The work is entirely supported by Chinese Methodists in America. They have spent thousands of dollars for property, have a chapel, parsonage, with girls' and boys' schools, and are opening new stations. This is a vital part of our mission on this side of the Pacific. The preacher, Rev. Yue Kwai, sent from here, is a member of the Cali-

A Missionary Overflow

Chinese as Missionaries

fornia Conference, and was ordained an Elder by Bishop Bashford in Canton. All this is evidence of their Christian faith and their Methodist loyalty, as it testifies to the vitality of our work on this coast, and is a standing invitation to the Methodist Episcopal Church to enter that open door. The Chinese Mission on the Pacific Coast has been a mother of missions, home and foreign. Such men as Fong Sui, Walter Fong, Chan Lok Shang, Lee Tong Hay, Chan Hon Fan, who has served the Mission more years than any other worker, and many others, have been a credit to Christian character and service.

A Mother of Missions

In 1897 Dr. Masters was able to report that seven hundred and fifty persons had been converted during the twenty-five years of the Mission. Up to the present about one thousand Chinese have been saved from paganism, many of whom have died in the faith, many returned for helpful life and service in China, and many are still with us scattered throughout America. A little kindly inquiry often discovers Christians where we did not expect to find them. Let this be a suggestive word to all Christian people.

Kindly Inquiry Helps

The work under Dr. Masters continued to grow, as he was ever adding to his multiform activities. Preaching and preparing preachers; organizing missions; preparing literature, English and Chinese; in Sunday-school and class meeting; in chapel, Gospel hall and on the street; by platform, press and pulpit, incessant service was his joy. This constant strenuousness was too much for even his robust manhood, and in January, 1900, in the sixteenth year of his

Dies in the Harness

service (like his precedessor), he was suddenly called to lay down the burden and the care to "come up higher and behold my glory."

Living Monuments

Monuments of stone stand in the cemeteries for Gibson and Masters, but their greatest monument is in the work they organized, in the hundreds of redeemed men and women and in the esteem of at least forty thousand Chinese who have felt the helpful touch of their sanctified service.

Edward James

For six years after Dr. Masters' death oversight of the Chinese Mission was with Drs. F. D. Bovard, H. D. Hammond, H. B. Heacock and Thomas Filben consecutively, all members of the California Conference. But as none of these was acquainted with the Chinese or their language, it was felt to be only a temporary expedient. In 1906 Rev. Edward James, who had spent ten years in our Central China Mission, came to take up the work. It is no light task, for many perplexities attend the work for Chinese in America not experienced in China. Yet the response of Chinese to the Gospel is encouraging and assuring. Invidious discriminations, ill-treatment, political disability, social ostracism and violent prejudice have embittered many; but everywhere they recognize Christian workers, American or Chinese, as their friends. Our schools and services are well attended; street meetings gather crowds of respectful hearers; children of the second and third generations are coming on.

Up to 1904 the Chinese work had been considered as a District of the Conference; but that

General Conference constituted all the work in California a separate mission. Present statistics are as follows.

Stations	9
Chinese workers	7
Members	226
Probationers	57
Sunday-school scholars	222
Benevolent collections for current year	$664

Facts We Must Face

However future legislation may affect the numbers of Chinese coming to America is no part of this discussion. Present facts and conditions are sufficient stimulus to greatest endeavor. The existence of so many Chinese now among us; the increasing number of native born, who are eligible for citizenship; the great possibilities of the Chinese as individuals and as a people; the expediency and eternal rightness of cultivating friendly relations with neighboring nations; the unique position of America as the embodiment and exponent of the highest civil and religious life and institutions yet developed; the certainty that if we do not Christianize the Chinese they will paganize us—all these and other considerations impose obligations, responsibilities and necessities which we cannot escape, and give us unequaled prestige and opportunity for evangelizing the Chinese.

EVANGELIZATION OF THE JAPANESE IN AMERICA

REV. HERBERT B. JOHNSON, D.D., SUPERINTENDENT

In the opinion of a large and increasing number, the immigration of Japanese to this country is one of the living questions of the day. It is many-sided, and needs to be considered with the greatest care. There is great danger from an agitation against any race, whether Hebrew, Negro, Chinese or Japanese. There is special danger in the present agitation against the Japanese in California. In succeeding paragraphs some observations will be found touching the discrimination against the Japanese, particularly with reference to its bearing on Christian work.

However this immigration question is settled, it is clear that there are already Japanese enough here, right at our doors, to demand the best efforts of the Christian Church; and, from past experience, it is equally clear that it pays well to do this work, both from its results in this country and from its influence in Japan. The opportunities of today and the possibilities of tomorrow are very great. Equally so are the responsibilities that are upon us.

Early Japanese Immigration

Thirty years ago, in 1877, there were not more than fifty Japanese in San Francisco, and there were comparatively few in other places on the coast. Nine years before this, one hundred and fifty Japanese laborers were introduced into the Sandwich Islands. The first arrivals on the coast were laborers and sailors, but these were soon followed by students, who formed the predominant class for the next ten years. Merchants and professional men came later. Bishop Harris is authority for the statement that in 1886 there was not a store kept by a Japanese on the coast, but it was not long before one or more shops entirely in Japanese hands were to be found in nearly all the cities from Victoria to San Diego. There were few women, and these were mostly of the baser sort who had been enticed here by bad Americans and Chinese. Again quoting Bishop Harris, in his report for 1894: "Among these thousands are but few women, their numbers being perhaps less than three hundred; unfortunately, some of them belong to the disreputable classes. Two years ago, the Japanese Government began to enforce the law vigorously and, as a result, the coming of women of this class has absolutely ceased. The Japanese people—Christian and non-Christian—on the coast heartily approve this action. Indeed, it was largely through their efforts that the Government became aware of the existence of the evil and determined to suppress it."

Increased Immigration and Agitation

As a result of a Treaty of Immigration made between Japan and Hawaii in 1885, the first lot of contract laborers arrived in Honolulu that year. These were soon followed by others, and it is estimated that by 1894 there were 25,000 in the islands. The Japanese population on the

Pacific Coast was then not more than 7,000, and entirely different in character. But an anti-Japanese feeling and agitation had begun. The year 1892 recorded the arrival of 1,500, the largest number of any single year, most being unskilled who found employment on the fruit and hop ranches. Opposition on the part of labor unions was soon aroused, notwithstanding the fact that there was no competition. The students were freely admitted into the schools, and the laborers were welcomed on account of the scarcity of labor and their industry, high average of moral conduct and ready conformity to American customs.

Nearly 13,000 arrived during the year ending June, 1900. They were distributed over the entire coast, and brought the entire population up to nearly 35,000. The daily press of San Francisco loaned itself to certain political and labor agitators, the object being the restriction of laborers. The Japanese Government at once stepped in, and by stopping further emigration to the coast allayed the agitation. Of late we have heard so much about the wonderful increase, and corresponding menace, that it will be well to note the figures, which are as follows: 1900, 12,635; 1901, 5,269; 1902, 14,270; 1903, 19,968; 1904, 14,264; 1905, 10,331, and 1906, 13,835. It will be seen that following the agitation and the action of the Japanese Government there was a decrease, then an increase, and then a falling off again.

Later Discrimination in California

I have not space in these pages to refer to the later agitation, but would call attention to

A Japanese Student, Seattle, Wash. (Freshman in University of Washington)

A Japanese Boy with His American Toys, Seattle, Wash.

a booklet of 133 pages recently issued by the present writer, entitled "Discrimination Against the Japanese in California: A Review of the Real Situation." This is introduced by President David Starr Jordan, of Stanford University, who has taken a very strong position against the agitators. The booklet reveals the nature of the campaign of extravagance and misrepresentation; refutes various charges; shows that large and influential classes, as educators, Christian bodies, the Christian press and farmers and fruit growers, defend the Japanese; states the real issues; discusses the broader question of immigration; places the responsibility upon organized labor and the Japanese-Korean Exclusion League; and points out the real solution of the problem. It is designed for free circulation and may be had by addressing the author.

Japanese Assimilate Our Civilization

No statement is more frequently made by those who are striving to restrict Japanese immigration than that it is impossible to assimilate the Asiatic, no distinction being made between the Japanese and the Chinese. It is assumed that intermarriage is essential to assimilation, which we do not insist upon in the case of the Jew. Unlike the Chinese and many immigrants from Europe, the Japanese do not huddle together, as is clear from Secretary Metcalf's report to the President. He found them scattered all over the city of San Francisco, their children attending twenty-three different schools. They live in American homes, wear American clothing, eat American food; in short, they adopt our customs. The marvelous changes made in Japan are known to everybody. If in their own land, under circumstances not altogether favorable, they can assimilate our civilization, we can assimilate the few thousands that come here. At least we can assimilate them better than we can and do assimilate tens of thousands who come here from Europe. That there are in our larger cities undesirable Japanese, both men and women, no one would attempt to deny. But that they are here in greater numbers or that their influence is worse than many peoples who come from Europe, no sane person would attempt to assert.

The Japanese Student in America

I again quote my predecessor, than whom there is no greater authority on conditions among the Japanese on this coast. In one of his reports, he said: ''Few of us feel the pathos of the poor Japanese student in America. He comes to stay at least ten years, to struggle with poverty, do menial service, sleep five hours out of twenty-four, encouraged and stimulated by the hope of giving to his country an honorable and worthy service. No wonder that Americans, Christians and teachers give welcome to the brave lads and help them so generously. They constitute a unique element in history; an invasion of a foreign land by an army of youth, not to despoil us but to get the best equipment for a useful life. Only Japanese students would undertake to do it. America is the only country where it could be hoped to be done. They have succeeded. I found them in Parliament, the learned professions, leading merchants, writing books, editing journals, managers of great industries; and last and greatest, teachers, pastors and evangelists—in a word, men who come to be factors for progress, enrolled among the builders of Greater Japan.''

The Japanese Become Good Christians

The history of the planting of the Christian Church among the Japanese on this coast is intensely interesting, very instructive and full of inspiration. It can only be outlined. The name and fame of Kanichi Miyama is known all over the Pacific Coast and throughout Hawaii and Japan. When there were scarcely fifty of his countrymen in San Francisco, in 1877, with two others he sought a knowledge of English in the Chinese Mission, and found Christ. He became the first convert among his people in San Francisco, the first preacher among his people on the coast, the first missionary to the Japanese in Hawaii, one of the first (if not the very first) evangelistic preachers and pastors in Japan, and the first temperance evangelist among the Japanese on the coast, in Hawaii and in Japan.

Four Periods of Christian Work

There are four periods in the thirty years of Christian work among the Japanese on this coast: From 1877 to 1885, during which the work was carried on by Brother Miyama, in and through the Gospel Society, which was connected with the Chinese Mission under Dr. Otis Gibson and his successor, Dr. Masters; 1886-1892, the former date representing the organization of the Japanese Methodist Episcopal Church under Dr. M. C. Harris; 1893-1899, the period of the Japanese District of the California Conference, including the new and growing work in Hawaii; and 1900 to the present, the Pacific

Japanese Mission—the first four years under Dr. Harris, including Hawaii, and the past four years under the present writer on the coast, and Dr. J. W. Wadman in Hawaii.

Dr. Gibson was always looked upon as the father of the Mission, and had much to do with inspiring and guiding it during the days of the Gospel Society, the objects of which were "The study of the Bible, the promotion of education and temperance and benevolent work among the Japanese." During this period a branch was formed in Oakland, across the bay. Dr. Gibson, likewise, looked upon Miyama as his son in the Gospel, and just before his death directed that his gold watch be sent to him in Hawaii, where he was engaged in Christian and temperance work.

Churches Organized: A Great Revival

The first year of Dr. Harris' incumbency, the machinery of the Church was put in operation, a Quarterly Conference being formed, the new church that year reporting thirty-one baptisms and ninety members. At the close of this period (1893) there were five missions: San Francisco, Oakland, Sacramento, Fresno and Portland, with 314 probationers and 678 members, and with 235 baptized during the year. A gracious revival began in August, 1889, and continued several years. Concerning this, Dr. Harris wrote: "The chief characteristics of this work of grace are deep sense of sin, accompanied by agonizing prayer and fasting for deliverance; clear witness of the Holy Spirit to the new birth and Sonship; full consecration, heart purity, triumphant joy, and witness with power to Christ as Saviour." On the first Sunday of October fifty were baptized, and some of the recorded testimonies compare with the best ever heard in a Methodist love feast. During this period, also, the first property was secured, a fine lot on Pine Street, with a fourteen-room house, which was later moved to the rear of the lot to make room for the historic church, which we lost last year in the great fire following the earthquake.

The Training School at San Francisco

One of the first things done during the next period (1893-9) was the reorganization of the school and the modification of its character. It became the training school, with two departments, Biblical and English. The grade was improved, the instruction was thorough, and several classes were graduated during the period, Count Mutsu honoring the occasion with his presence and an address at one commencement. This school, now under the efficient direction of Professor Vail, will be referred to again. During this period of the Japanese District in the California Conference, the work spread across the Canadian border and to the south, missions being opened in Los Angeles and at Riverside. A mission property was secured at Vacaville through the efforts of the Japanese, and a paper, *Glad Tidings,* established. The press was subsequently improved, and was worth $2,000 when destroyed by the great San Francisco fire. The most remarkable achievement was the raising up of a full dozen splendidly equipped missionaries to Japan, among the best in the Japan conferences—K. Miyama, S. Ogata, T. Ukai, T. Hasegawa, M. Mitani, S. Furusawa, T. Fujiwara, T. Morimoto, K. Kimura, K. Ishizaka, T. Nakamura and T. Ikeda, besides three others who were in Garrett Biblical Institute preparing for more efficient work. Mention should also be made of H. Kihara, the founder of the Sacramento mission, who at this time was laboring most efficiently in Hawaii, and who has since served the Church most effectively both in Japan and in Korea. Since then several others have united with the conferences in Japan, and at the present writing five of our men are now enrolled as students in Drew Theological Seminary. Prior to the close of this period (1899) 1,733 had received Christian baptism, most of them during the five revival years.

The Pacific Japanese Mission Established

The General Conference recognized the development, and under an enabling act Bishop Hamilton organized the Pacific Japanese Mission in 1900. The Mission during the first quadrennium was under the superintendency of Dr. (now Bishop) Harris, and included the work in Hawaii; for the past four years the Pacific Coast work has been under the care of the present writer, and that in Hawaii under Superintendent J. W. Wadman, of that mission. During the four years of Dr. Harris' incumbency, a new church was built in Riverside toward which the Japanese contributed most liberally, a fine property was secured in Portland, costing over $8,000, toward which the Japanese gave nearly $3,000, and the work in the Northwest showed signs of great development. As the Baptists were already at work at Tacoma and in Seattle, they were given right of way under the unwritten rules of mission comity. A small mission was opened in Spokane, and just at the close of his term Dr. Harris sent Brother Tsuruda from Spokane to Seattle. The Presbyterians were at work in San Francisco and at Salinas, and had taken over our young mission at Watsonville. The Congregationalists had also started work in Oakland and were converting several of their Chinese missions into Japanese missions, at least in part. The Nishi Hongwanji sect of Buddhists had also opened missions in San Francisco, Sacramento, Seattle and Fresno, having property in the last named place worth $10,000.

Notable Events: Bishop M. C. Harris

The General Conference of 1904 practically marked the twenty-fifth anniversary of the founding of the Gospel Society, the first organized effort to reach the Japanese on the Pacific Coast. That body took two remarkable actions affecting the Mission—established a separate mission in Hawaii, and elected as Missionary Bishop of Japan and Korea, Dr. Merriman C. Harris, the first and only superintendent of the Mission up to that time.

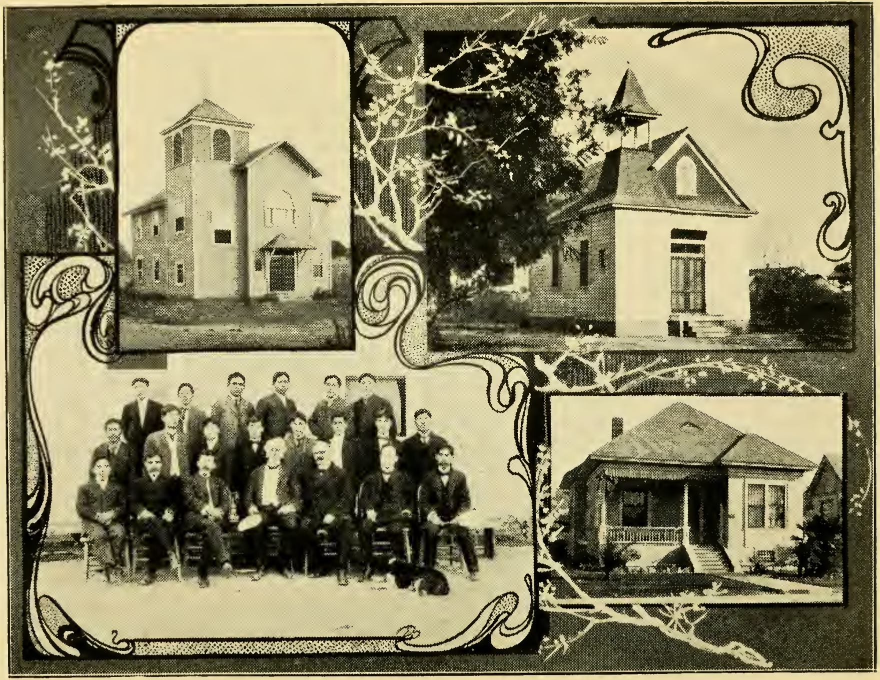
Present Pressing Problems

Many pressing problems at once thrust themselves upon the present superintendent. Fortunately, a knowledge of the people and their language, gained by nearly seventeen years of missionary work in Japan, has been of great value. With the agitation against the Japanese in full force, these have been anxious and strenuous years, but with much to encourage. As stated in my last report, the effects of this unjust, un-American and unchristian conduct on a part of a section of the labor organizations and their hoodlum followers have been twofold—certain Japanese who have not thought the problem through, hastily conclude that if this represents Christian civilization they do not want the Christianity which underlies it; on the other hand, the thoughtful are not slow to observe that their defenders and their best friends are found among the ministers and members of the Protestant churches, and that most of the agitators are foreign born and are not real Americans or Christians at all.

Tried by Fire: Loyalty of Christians

Another serious problem has grown out of the total destruction of our splendid San Francisco property by the great fire following the earthquake. The loss was $20,600, including the fine new church and school building; the rear building of fourteen rooms used as a dormitory, and with the printing plant in the basement; and the furniture, furnishings and library. We had an insurance of $7,000, which was at once paid to the Board of Church Extension to close the debt of several years' standing. With interest paid promptly, semi-annually, and with the awful stress upon us, if there ever was a time for a debt to be forgiven that was the time. But the application of the rules of the Board was against such a plan, and we were left without a dollar in the world except the lot which is held by the Board of Church Extension. The scattering that followed reduced the members from one hundred and eighty to ninety-five, and the probationers from forty-five to fifteen. But those that were left constituted a heroic band. In the midst of

Faculty and Graduating Class, Anglo-Japanese Training School, San Francisco, Cal.



Fresno, Cal., Japanese Church
Group at Fresno Church

Selma, Cal., Japanese Church
Los Angeles, Cal., Japanese Mission

the horror and excitement, when thousands were fleeing for their lives, one of the members rescued the pulpit Bible and the pictures of Dr. Gibson and Bishop Harris, former superintendents, and buried them in the ground, where they were safely preserved. Throughout it all, by keeping together, by faithfulness to Christian services, and by helpfulness in every possible way, our Japanese Christians manifested their love for the Church and their efficiency in an emergency. They had a large part in the relief work of the Japanese Committee which received such favorable notice from the American residents.

The Anglo-Japanese Training School had nearly four hundred pupils enrolled at the time of the earthquake and fire, and, though greatly crowded for room, three hundred and thirty were enrolled for the school year ending June last. There are four American and five Japanese teachers, all of whom have been thoroughly trained for their work. The aim is to make it the best school for Japanese in America, to impart a thorough knowledge and Christianity, and to lead as many as possible to Christ. The past year twelve young men have been baptized and received into the Church, the total number for the San Francisco church being thirty-two.

Rebuilding at San Francisco Urgent

The problem today is to rebuild. The best that the Methodist Rehabilitation Committee has been able to do is to promise dollar for dollar what the Japanese will raise up to the limit of $2,500. The only other church upon which such condition has been placed is the Chinese Mission. The amount will be raised, though with great effort under the circumstances. The records of the Mission show that the Japanese are liberal givers. But what will this $5,000 do in San Francisco at the present time? It will not more than cover the advance in prices since the fire, and after doing our best we will be short just what we lost: over $20,000. We are getting on now in two rented buildings, and both the church and school are prosperous. There never was a time before when both were so much needed, and when the opportunity was greater, if so great. Our San Francisco Japanese Methodist Church is the mother of all the Christian work, of all the denominations on this coast and in Hawaii, the mother of the great temperance movement in Japan and the mother of many of the most efficient preachers in Japan and on the Pacific slope. We must rebuild at once, and the general Church must give substantial help.

The Japanese Contribute Generously

To provide permanent and more suitable church homes and to save the expense of renting, special effort has been made during the past two or three years to secure property and with encouraging results. The brave little band of Japanese Christians at Fresno, where the Annual Meeting was recently held, have subscribed and paid $2,100, which, with $400 raised locally and a grant of $1,500 from the Board of Church Extension, has secured them a neat and comfortable building well adapted for institutional work. At Selma, also, a smaller though very nice church has been built, the Japanese contributing more than half the cost. A new lot has been purchased at Vacaville, entirely from Japanese sources, and nearly $1,000 have been pledged or collected toward the erection of a new church. Bishop Neely recently dedicated a very neat mission building at Los Angeles, which, with the lot and improvements, cost $6,400. The Japanese collected with great sacrifice $2,700. Local American Methodists added $700, and the Board of Church Extension generously provided the balance. Our latest venture is a splendid corner property in Oakland costing $8,000, well worth a thousand more, toward which our local Christians and their friends have contributed over $2,000. A mortgage has been placed on the balance, with a plan for gradual payments, and it is expected that the Board of Church Extension will aid us within our conference credit. The next great property moves will be in San Francisco and Seattle.

Encouragement at Seattle

In this latter city wonders have been accomplished in the past two years. This young church is very vigorous. We have no better illustration anywhere of an institutional church. The society occupies an entire block, with a storeroom for church and assembly hall, and with thirty rooms for school and dormitories. The Epworth League is specially aggressive, all the departments being in active operation. Though the League is new as an institution in our coast Japanese churches, we now have eleven organizations, with a membership of over four hundred. Several of the Leagues publish monthly papers which are distributed as tracts and widely read. New and hopeful missions have been started at Bakersfield, Oxnard and Santa Barbara, and the work at several points has been strengthened.

Explanation of Figures

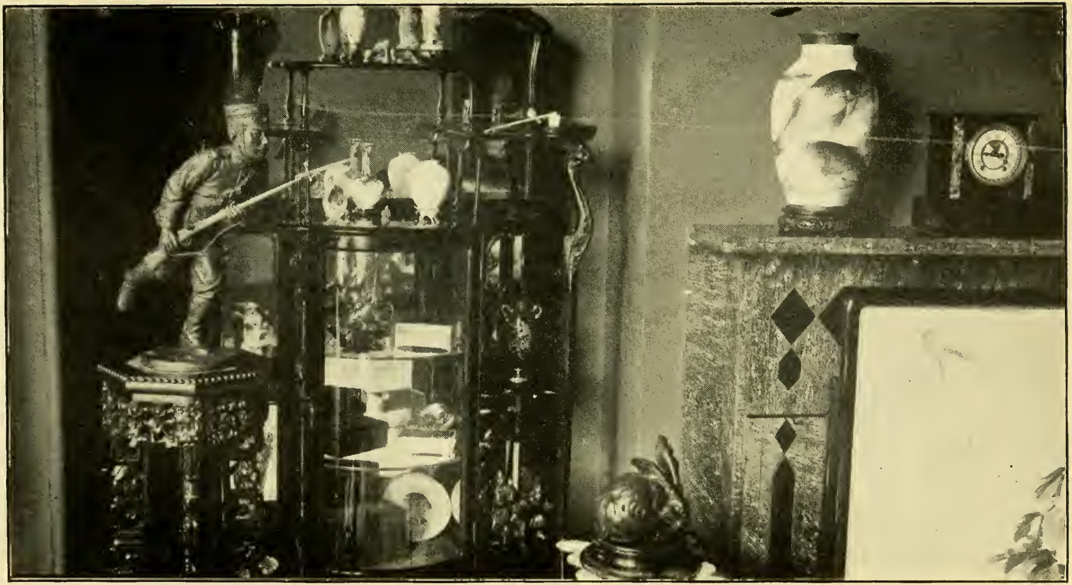
The cutting off the work in Hawaii and a careful pruning of the records makes the statistical showing rather small, yet when conversions and giving *per capita* are considered there is everything to encourage.

	1907	Gain
Members	706	80
Probationers	158	
Baptisms: Adults, 120; children, 12	132	
Sunday-school scholars	318	32
Churches (buildings)	7	2
Valuation	$52,300	$8,700
Contributions:		
Support of Ministry	4,093	1,276
Missions and Church Extension	1,017	278
Other regular benevolences	104	35
Other local receipts and expenses	4,771	2,217

Over Five Hundred Baptisms

During the quadrennium twenty-eight children and five hundred and thirty-five adults have received Christian baptism. Some have returned to Japan, but many have gone to places where we have no organized work, particularly East, and appear for the time to be lost. My observation is that the Japanese who really backslide are comparatively few. Our Christians represent a high standard, whether considered from the standpoint of intelligence, faithful attendance upon the appointed means of grace, or willingness to support the Church, including its organized benevolences.

There is something so gentle and attractive



A Corner in a Japanese Home, Portland, Ore.

A Japanese Business Office, Seattle, Wash.

Japanese Women and Opportunities for Work Among Them

about Japanese women that they command the admiration of those who know them even slightly. This admiration is intensified in the case of missionaries and others who know them more intimately. Still, there are unfortunate and erring women in Japan as elsewhere, and some of them have found their way to this country. Compared with the whole number they are few. A large majority of the Japanese women found here represent a very respectable and desirable class.

Reference has been previously made to the restriction of the emigration of this undesirable class by the Japanese Government, brought about by representations made by the Japanese residents here. Since this action the only source of supply to the dens of San Francisco and other cities has been the Hawaiian Islands, and happily the more recent restrictions prevent even the migration of such classes from there. When the history of this dreadful iniquity is fully written it will be found that many, if not most, of these unfortunates were enticed here by corrupt Americans or scheming Chinese. The so-called Oriental slaves on the Pacific Coast are almost without exception controlled by these people.

Increased Immigration of the Better Classes

During the past few years there has been a notable increase in the coming of two very desirable classes of Japanese women—wives, or those coming to marry their countrymen here, and single women who come as students or as house servants. Scattered throughout the country are many Japanese young women of superior culture and character who, like their brothers, are absorbing the best that we have to give in this country of opportunity.

Japanese Families

Particular stress should be placed upon the increase in Japanese families on the Coast. Not only in the cities, but in the rural districts, hundreds of families may now be found who have adopted our ideals and standards, and who are a credit to their own country and to our own civilization. Many of these women are well educated and cultured, and are worthy of admission into our very best families on the basis of equality. It has been my privilege to enter and be entertained in many of these homes from northern Washington to southern California, not a few of which compare favorably with the best that are found among our American people and the better class of European immigrants. In the location of these homes in our cities, in the quality and completeness of the furniture and furnishings, including musical instruments and libraries, in the character of the books chosen; in short, in everything, they are giving abundant evidence that they thoroughly assimilate our civilization.

A Chance for Christian Work

Too much cannot be said of the opportunity for Christian work among the Japanese women and children in this country. A beginning has been made, but only a beginning. The Woman's Home Missionary Society, through their special committee, of which Mrs. Bishop Hamilton is the head, conducts the Ellen Stark Ford Memorial Home for Japanese and Korean Women and Children in San Francisco. Two lines of work, both important, are carried on. Miss Lake, the missionary in charge, meets the incoming steamers and furnishes aid to the single women, especially those who are coming to marry. She is also in general charge of the Home and School, being assisted by a matron and teachers. Some of the girls attend the public schools, but the smaller children study in the kindergarten and school in the Home. This committee also conducts work in Hawaii and has had a missionary at work in Los Angeles, visiting among the women.

A New Venture

A few months ago, after repeated and unsuccessful efforts to secure the aid of the representatives of the Woman's Home Missionary Society in starting work among women in Seattle, the pastor of the Japanese church there, the Rev. S. Yoshioka, with the aid of his members secured the services of Miss Kinugasa as Bible Woman or Deaconess. He became personally responsible for her expenses from Japan and for the cost of opening the Home, including rent and the purchase of furniture and furnishings. He has a great burden and a great opportunity. Miss Kinugasa is a graduate of our Woman's College at Nagasaki, Japan, and has been very successful in Japan both as a teacher and a Bible Woman. The general Church should at once rally to the support of these Japanese workers in their great undertaking. The opportunity in Seattle is but an illustration of a similar field in dozens of places on the Coast.

Marvelous Opening

The great opening today is in the homes of the people. These women are accessible, and will have a large influence in determining the type of civilization that is to prevail among our Japanese residents in our great West. Many of these women are already Christian. In Los Angeles, Oakland, Seattle and other places, there are already local branches of the Woman's Christian Temperance Union, several non-Christian women being prominently connected with the movement. The great need is for workers, both Japanese and American, among these our sisters from Japan. Several such missionaries as Miss Kinugasa at Seattle should at once be employed, and where this is impossible—and even where it is—our American Christian women should enter the open door. The writer will be glad to furnish suitable tracts, and to co-operate in every possible way with any who may feel drawn to this work.

Further Expansion: Aid Imperative

For lack of workers and money, we have not been able to enter open doors in Pocatello, Idaho, Missoula, Montana, Reno, Nevada and other places where we have had loud calls. The Japanese are migrating eastward far beyond our boundaries. For some time there have been quite successful missions in New York and Brooklyn toward which the superintendent has sustained an advisory relation. Of late Colorado, Wyoming and other western States are welcoming the Japanese. One advantage of the migration of these people eastward will be to bring Americans into close contact with them, which will result in more complete knowledge and a better understanding. The Japanese are universally most respected where they are best

Most Respected Where Best Known

known. During the past year missions have been opened in Denver and Pueblo, the former as an interdenominational work and the latter under the care of the Northern Avenue Methodist Episcopal Church, of which Rev. J. F. Porter is pastor. In view of the necessity of keeping the work unified, the last Annual Meeting requested the next General Conference to extend the boundaries of the Mission as far as the Mississippi River. There is need not only of this, but specially of increased appropriations in order that we may carry on the work among the Japanese that has providentially fallen to the Methodist Episcopal Church in the field already occupied.

PORTO RICO

A METHODIST ROMANCE OF MISSIONS

BY REV. BENJAMIN S. HAYWOOD, D.D., SUPERINTENDENT

When Christopher Columbus sailed homeward from his first visit to the New World, he did not dream that to the eastward there was a beautiful island which he had overlooked. On his return, however, he skirted along its southern shores and claimed the newly-found land for Spain. There was with Columbus on his return, a Spaniard named Juan Ponce de Leon. He did not remain in Hispaniola, which was considered the principal island of the archipelago, but visited the new land which he had seen. As he coasted along the northern shore he found the beautiful harbor where San Juan is now located and called it Puerto Rico. Thus was Porto Rico brought into the arena of history.

A Beautiful Harbor

To other islands of the West India group have been applied endearing terms, but the value of a gem is not determined by its size. To Porto Rico, the smallest of the Greater Antilles, and the farthest east of the group, belong many distinctions which give it an honored place among its sister islands.

Climate

Although in the tropics, the climate of Porto Rico is mild; the northeast trade winds sweep across it and the ocean breezes moderate the heat of the tropical sun. The temperature ranges between 50 and 100 degrees, but these extremes are seldom reached. The interior of the island is a broad tableland of 3,500 feet elevation, and the rivers, which flow swiftly to the sea, free the land from stagnant water.

Soil

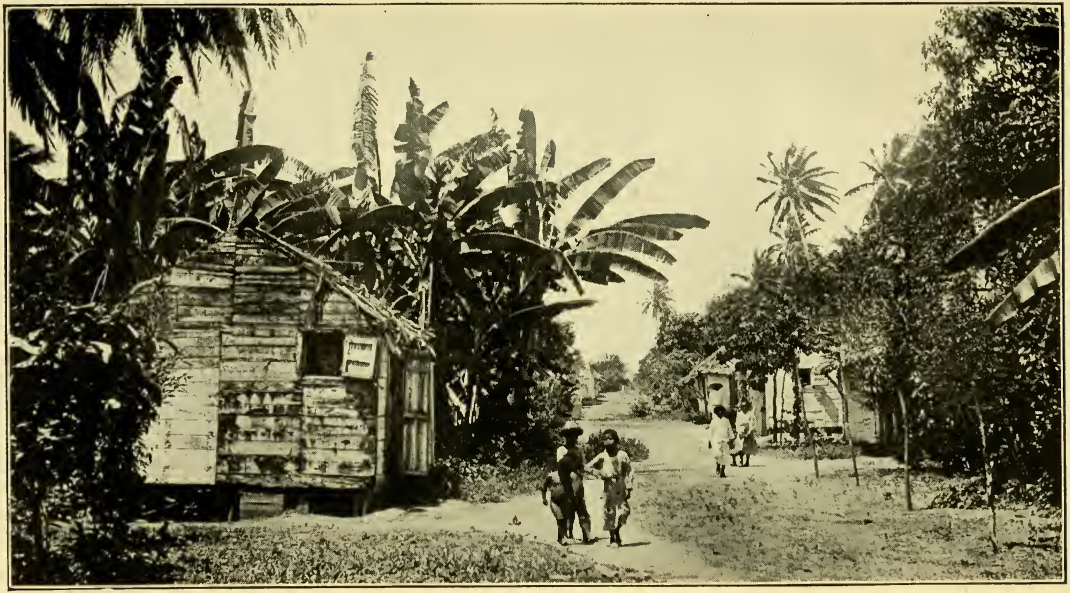
The soil of Porto Rico is rich, sandy loam which is very productive. In the mountains may be found large, stately trees, and there are large tracts of land covered with nutritious grass. About 65 percent of the people are engaged in agriculture, and the chief products of the soil are tobacco, sugar and coffee. The story of Porto Rico's productiveness reads like a myth. The methods of cultivation are still very crude, but the ground has only to be scratched, the seed sown, and immediately the harvest comes forth. With very little attention all of the flowers and vegetables and many of the fruits which are grown in the United States, thrive in Porto Rico. Unfortunately, the quality of the products has degenerated, and not for many years, until after the American occupation, has a superior quality of seed been used.

Animals

The principal animals of Porto Rico are the domestic ox, the small pack pony and the goat. The ox-cart has for centuries been the popular mode of transportation, but the railway which now encircles the island, and the electric lines of the largest cities and the automobile are dstined to supplant it. The American horse and the army mule are recent contributions to Porto Rico's facilities for travel, and the little pack pony will soon belong to a day that has passed.

Area and Population The area of Porto Rico is about 3,676 square miles, or about three times the size of Rhode Island. There are 1,000,000 people living on the island; the density of the population is, therefore, about 272 persons to the square mile, or about equal to that of the State of New Jersey. More than three-fifths of the people are white, and nearly two-fifths are partly or entirely negroes. In the mixed races there are traces of the blood of the early Indians, who were the first inhabitants of the island. About 250,000 persons are employed as laborers in the fields. Though small in weight and stature, their bodies are all bone and sinew, and they have great power of endurance. Because of the poor facilities for education, the illiteracy of the island is very **Illiteracy** great. It is usually placed at 85 percent; and, under the educational qualification, only 50,000 were recently entitled to the use of the ballot. **Wages** The average wages paid to the day laborer is about thirty-five cents, and a house servant can be secured for three dollars per month. The women make elegant laces and have developed to a remarkable degree the art of making all kinds of fancy work. Very little of the artistic is to be found in the men; their principal accomplishment is the manufacture of fine straw hats.

Religion The religion of Porto Rico is nominally Roman Catholic. The Bishopric of Porto Rico was established in 1504, and it was the first in the New World. The leading Protestant Churches are represented in the island, but very frequently yet, in the interior, they meet with severe persecution at the hands of the Romanists.



A Village Street in the Interior of Porto Rico

A Revival Chapel, Porto Rico

When counting in numbers the Roman Church claims the entire population of the island, but an intelligent Romanist has said that probably not over 10 percent of the people comply with the conditions of the Roman Church. A Roman priest said recently in the Cathedral in San Juan that he thanked God for the Protestant Church in Porto Rico, because the people could profit from the educational privileges which the Protestant Churches afford. The Spanish people in Porto Rico are nearly all subjects of Rome, but the Porto Ricans have no religion. It has been frequently stated, upon good authority, that they thoroughly dislike the Roman Church, but, having no other to which to turn, for many generations they have been a people without a religion. An intelligent Romanist recently said of them, "When they go to the Catholic Church they go as they do to the theatre." The attitude of the Roman Church is secretly anti-American, and she is still continuing, in a feeble way, her protest against the public schools and other institutions which the authority of the United States has made possible. However, the secret and incessant labors of Rome through political channels is the greatest cause for fear, and the success of her endeavors to influence the policy of the Government arouses grave suspicions.

Without a Religion

The only Protestant Church in Porto Rico before the American occupation was a small society of the Protestant Episcopal faith in Ponce. In the nine years in which the island has been open to all the Churches, the leading denominations have established missions through-

Protestantism

out its territory. The Methodist Episcopal Church was the last to enter this field and the work of our Church has been carried on, since its inauguration seven years ago, with characteristic vigor and precision.

Such were the conditions which obtained and the opportunities presented when Rev. C. W. Drees, D.D., of South America, was chosen by the Bishops in 1899 to organize a mission of the Methodist Episcopal Church in Porto Rico. Dr. and Mrs. Drees reached San Juan in March, 1900, and found a number of persons who were Methodists, and others who were friends of the Church. Within forty-eight hours a suitable hall in San Juan was secured for services. From the date of Methodism's entrance into Porto Rico the growth of the work has been phenomenal.

Methodism Enters the Island

The present territory of the Porto Rico Mission is the island of Porto Rico and the smaller islands of Vieques and Culebra, which lie off the east coast of Porto Rico about twenty-five miles distant. In the brief time which has been spent in this field, mission centers have been established throughout this territory, but because of poor facilities for travel, the great distances between the missions and the dense population, a great majority of the peole are still unreached.

Difficulties

In 1904 the Government established a naval station at Culebra, and there are from 50 to 100 marines in the barracks at this place most of the time. The beautiful harbor of this island and the unfrequented bays and sounds of this corner of the southern seas afford a suitable place for the rendezvous of the Atlantic Squadron. The hills and mountains and sea shriek and tremble at the thundering of the big guns at target practice. Roosevelt is the name of a small town just started on the bay a short distance from the naval station. A small but comfortable chapel, made possible by three business men in California, affords a place of worship for the people of the town and island. Through the indomitable and heroic labors of our supply missionary, a copy of the Bible or some portion of the Scriptures has been placed in every home and hut on the island.

Three Business Men Build a Chapel

Vieques, or Crab Island, is one of the most fertile spots on the archipelago. Stock-raising was originally the leading occupation of the people. Beautiful and extensive pastures of waving grass cover the island. The finest cattle and horses of the West Indies have been raised here; but the demand for good stock has taken from Vieques many of its large droves. The sugar industry has recently interested the people, and many are turning their attention to the raising of cane.

Government Magnetic Station

The United States has five magnetic, terrestrial stations: one in Alaska, one in Hawaii, one near Washington, D. C., one in Kansas and one on the island of Vieques. Because of peculiar conditions existing in this portion of the hemisphere, some most valuable and interesting observations have been made at this station.

Besides the natives, there are many English-speaking negroes in Vieques, who have come from the islands of St. Thomas and St. Croix, nearby. These people are pious and of a religious temperament. The town of Isabel Segunda is the principal city of the island, and here our work in Vieques began five years ago. In introducing and establishing Methodism in this corner of the universe, the scriptural prophesy, "A little child shall lead them," was literally fulfilled. Felipe Cruz, an eight-year-old child, looked up into the face of the priest one day and said, "Father, I'm no longer a Spaniard, I'm a Methodist." Through the efforts of this lad the people rallied, the church was built and scores have been led to Christ.

A Little Child Leads

Other churches concede to Methodism the superiority of its methods in the mission field. Without discrediting the work of others, it is no exaggeration to say that Methodism is doing the greatest work for the evangelization of Porto Rico. The comity exists whereby each Church has its own territory to labor in, but others are calling upon Methodism to come into their field to help them. Every day brings pitiful pleas for more chapels and schools or larger places for worship, and the almost limitless field which opens before us is our great embarrassment. The people are hungry for the truth. They are quick to learn and many make great sacrifices in order that they may hear the Gospel and know its power.

Methodism Does Greatest Work

It may be well at this point to take a view of the present equipment of Methodism in this newest of her mission fields. There are now thirteen American missionaries representing conferences from New York to California and from the Gulf to the Great Lakes. These are all men of experience in the pastorate, and a number of them have had previous experience in the mission field. The majority speak the Spanish language fluently and accurately. This equipment of missionaries is very providential and gives to our work both efficiency and prestige. There are fifteen local preachers and all of these are native men. Most of them are doing excellent work as preachers and pastors, and their ability is measured by the many whom they are bringing into the Kingdom through their personal effort. These men are carrying their studies with credit to themselves, in view of the heavy labors which they perform. Our equipment is further supplemented by twenty-two exhorters. The earnestness and enthusiasm with which these men can take a meeting at a pivotal point and sway the congregation with their appeal, has always turned into a victory what might otherwise have been a failure to touch some heart.

Good Equipment

There are sixteen mission centers, which are presided over by a missionary who has for his assistants one or more local preachers and exhorters. These centers are well distributed throughout the territory which has been allotted to Methodism. First Church and Trinity, in San Juan, Puerta de Tierra and Santurse; Camuy and Hatillo; and Aricebo are on the north of the island. First Church, St. Paul and the Playa in Ponce, Guayama, Patillas and Maunabo are on the south; and Aibonito, Jayuya, Utuado and Commerrio are in the interior. The

Sixteen Missionary Centers

two islands of Culebra and Vieques are just off the east coast. Each mission center has not only the duties attaching to the one church, but a variety of addition responsibilities. Connected with each there are from six to twenty chapels located at distances from five to fifteen miles, and religious services and day schools are conducted in these points by the native helpers.

A Circuit System

Our missionaries and native preachers are greeted every week by 150 congregations, the size of them being limited only by the capacity of the room where service is held. Often the crowd of listeners without is as large and attentive as that within. Those who stand afar off and listen, are simply candidates for the later experience of coming early in order to obtain a seat within the house. The services for all of these congregations, except two, are conducted in the Spanish language. The First Methodist Episcopal Church in San Juan has all of its services in English, and while every one is invited to attend, yet the membership and congregation are composed largely of American people who are living in the capital and its suburbs. This is the first Methodist society in Porto Rico, and it is fully organized as a church and is doing a good service in behalf of the American population. St. Paul's, in Ponce, is the other English congregation. There are a great many English-speaking people in Ponce, but the great majority of them are Porto Ricans.

Eager to Hear

Sunday Schools

There are fifty-five Sunday schools connected with our work in Porto Rico. These average in attendance from 35, which is the size of the

English Sunday school in San Juan, to over 200 in many of the Spanish churches. The instruction which is afforded the children in these schools is of a nature to prepare them for future influence in the Church and community. The Porto Rican children sing with much enthusiasm. Their voices are high and shrill and the principle involved seems to be that he who sings loudest sings best. No choir nor soloist is needed to inspire them, and they learn the hymns very rapidly and sing mostly from memory.

Lusty Singers

After seven years of consecrated toil in this island empire, our Church can count 3,600 bona fide members. This number includes probationers. In the membership will be found all the degrees of intelligence and social position which obtain in Porto Rico. Also, there are representatives of all the shades and hues of the human skin and the accents of language which are known to man in the Western Hemisphere. Among the native people, the color line is very definitely drawn, and we are informed that this is a recent acquirement; inspired, perhaps, by some over-sensitive Americans who have come to the island. But the interesting problem is to know where the line is to be drawn. Between those who are of unmixed negro blood and those of white blood there are an infinite number of degrees of color and all of the freaks which Nature plays in adjusting the color of the skin. Among the poorest classes, whites and blacks live together in crowded patios or single rooms, and the only problem which seems to stir their

Rapid Growth

The Color Line

breasts is that of existence. To the casual observer, the faces and hands and feet of these poor people have become so thoroughly coated with filth that the color of the skin is not easily detected. But it is for such as these, as well as for the more fortunate, that we have brough the Message to Porto Rico. Abraham Lincoln came from a home of extreme poverty; Toussaint l'Ouvertour was born a slave, his father having been brought from the wilds of Africa. Who can say but what the future statesmen and patriots of Porto Rico are now the litle "chocolate drops" of the squalid patios.

Possibilities

As is invariably the case with a people coming up from bondage, Porto Rico is contributing liberally toward the support of the mission. During the year 1906 the membership of the Methodist Church contributed of its extreme poverty over $1 per member for self-support. The English congregation of San Juan paid over $33 per member, and the amount gradually decreases to the pennies of the people of the mountain country. First Church, San Juan, has the only Epworth League on the island, and its members have built a day school at Aibonito and are paying $15 a month for the support of a native teacher.

Self-Support

This is the most important year thus far of our history, for the mission is a matter of Church Extension. Four large and vastly important church enterprises are now on hand. At Ponce, a large and creditable building is being erected for the accommodation of both the Spanish and the English congregations. There

Churches Building

are two separate auditoriums and these commodious quarters are expected to contribute largely toward the development of the work in this metropolis of the southern coast. First Church, San Juan, has never had a home of its own, and the places of worship have been inadequate and unattractive. The Americans in San Juan are in great need of the tempering influence of the Church, and many have been saved from drifting by its timely care. A year ago, a beautiful corner lot, located in Santurse, one of the nearby suburbs, was secured. This location is proving more than was expected, because of the fact that most of the Americans are moving to Santurse. A modern and commodious building for this congregation is now under construction, and it is expected to be ready in four months for occupancy. Its site is at Miramar, on the famous military road across the island, and is regarded as one of the choicest in the entire city.

A Church For Americans

Methodism has now $68,000 worth of property in Porto Rico. This consists of twenty-seven churches and chapels and five parsonages. The majority of the missionaries are occupying rented quarters, and this is a great drain on the finances of the mission. Rents are exorbitant, it being necessary to pay from $30 to $50 per month for a residence of very ordinary proportions.

Methodist Property

Aside from the work of the mission proper, the Woman's Home Missionary Society has two institutions in San Juan. The McKinley Free Day School gathers in the little tots from the streets and cares for them throughout the day.

Woman's Work

This work is of the nature of kindergarten instruction. Throughout San Juan, in the dark patios and narrow halls one may hear the children singing the songs which they have learned. There are about seventy-five children in this school. In connection with this work the principal has established a training school for young native women. There are twelve young women who are assisting in the school and studying various branches, music included, and after a three-years' course they will be able to return to their homes and establish schools of their own.

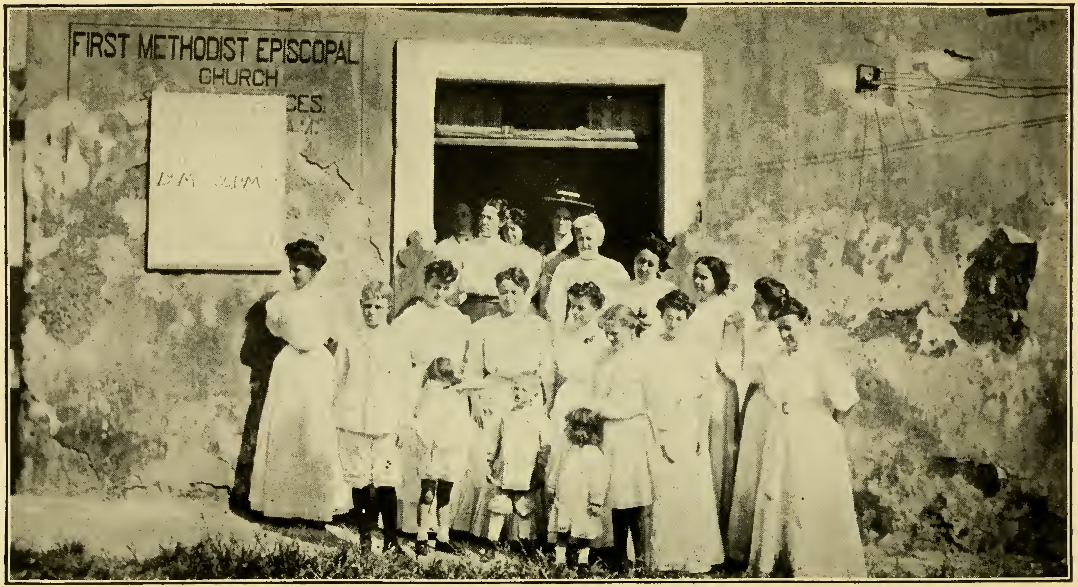
George O. Robinson Orphanage

At Borinquen Park Place, adjacent to Santurce, is located the George O. Robinson Orphanage for girls. This beautiful and commodious building was made possible by a liberal gift from Porto Rico's warm friend, Judge George O. Robinson, LL.D., of Detroit, Mich. The orphanage is located near the sea, in a delightful spot surrounded by large and beautiful grounds. There are here about fifty girls of ages varying from five to sixteen years. It is expected to fill this home to its capacity for 100 girls just as rapidly as great care in looking into the respective merits of the many applicants will permit. These two institutions are adjuncts to the work of the mission.

The work of Methodism in Porto Rico is indeed in its infancy. Vast territories are still unoccupied and thousands of the natives have not yet heard the "sweet story of old."

It will doubtless be of interest to friends to know what a little money will make possible. It is sincerely hoped that our friends in the Home-

George O. Robinson Orphanage, San Juan, Porto Rico



Ladies' Aid Society, First Methodist Episcopal Church, San Juan, Porto Rico land approach the Throne daily in behalf of our fields and the laborers.

What a Little Money Will Do

One Dollar pays for a block in the new churches which are being erected.

Fifteen Dollars provides a month's education for 100 children who have never known a day of school privileges.

Fifty Dollars gives you a boy in the Boys' Orphanage and Industrial School which is to be built.

One Hundred Dollars erects a village chapel, which serves the double purpose of school and church. These are beautiful memorials.

One Hundred and Eighty Dollars will place your own substitute in the field. If you would like to send yourself to the front, but cannot come, a native missionary may thus be provided to take your work for you.

Seven Hundred and Twenty Dollars will send an American missionary (single) to Porto Rico. Five missionaries are greatly needed at once. These are transitional days. Evolution and moral revolution are working in every direction here. Help us.

New Projects

The future of the mission is brilliant, and hopes are cherished for rapidly expanding facilities for more effective work. Some funds have already been secured for the proposed Boys' Orphanage, and as soon as it become a financial possibility, the work will be begun. This training of the boys is a problem which mightily concerns our future success.

Some funds are already available for a Rest

Home for the missionaries in the mountains, but there is not yet a sufficient amount to guarantee the beginning of the enterprise. The lack of a suitable and healthful place for recuperation has wrought havoc among the workers. Physical collapse comes suddenly, and frequently without any warning, and to flee quickly to the woodlands is often out of the question. Had some such provision been made in the past, lives would have been spared and others could have continued their work in this field.

How to Save the Lives of Workers

One of the most pressing needs, if not the most urgent, is a training school for native workers. We have the raw material, but as yet no equipment for its development. Other denominations have established their own training schools, and our native preachers feel the great need which they have for such training to prepare them for their important work.

A Training School and a Printing Press Are Needed

The possibilities for securing proper literature are very limited. Printing bills are very heavy, and the only means we have for the publication of papers and tracts is the native press. A mission press would save hundreds of dollars annually and make possible a wide extension of the Kingdom.

Sister Churches

Our Presbyterian friends have a well-equipped hospital in Santurce-by-the-Sea, and the Protestant Episcopal Church has a large hospital in Ponce. Dispensary work is done in Mayaguez, but the southeastern part of the island is left without any provision of this kind. The need of a Methodist hospital in this section is, indeed, urgent.

So endeth the brief account of Porto Rico's evolution from a land cursed with ignorance and superstition to the blessed realities of Christian enlightenment. Prejudice and ignorance abound on every hand, but it is the purpose of God's messengers in this field, which requires so much of patience and faith, to exemplify in their teaching and lives the love and compassion and sympathy of Him who hung upon the cross for the sins and sorrows of the whole world, and thereby "compel" Porto Rico to enter into the "Great Supper" which awaits her.

A High Purpose

HAWAII

REV. G. L. PEARSON, D.D., FORMERLY SUPERINTENDENT OF HAWAIIAN MISSIONS

The Hawaiian Islands lie just within the northern tropics, about 2,000 miles southwest of San Francisco. They occupy a central position in the North Pacific Ocean. Theirs has been one of the most isolated positions in the world. Changes in commercial lines have brought them into prominence. They now form the "crossroads" of the Pacific, being in the track of vessels plying between the Commonwealth of Australia and San Francisco or Vancouver, and between San Francisco or the Isthmus of Panama and the coast of Asia. With the completion of the Isthmian Canal and with the assured growth of commerce on the Pacific Ocean, their strategic position will give them increasing importance as a commercial center and as the resort of the shipping of this great ocean. The semi-tropical climate, modified by the northern trade winds and the Japanese current returning from the coast of Alaska, whose waters are eight or ten degrees cooler than those of the same latitude elsewhere; the beauty of the abundant foliage and varying landscape, which have given to these islands the descriptive title, "The Paradise of the Pacific"; the peculiar interest awakened by the volcanic origin of the islands and the occa-

Crossroads of the Pacific

An Earthly Paradise

sional volcanic activity will continue to attract visitors and residents in increasing numbers. Sugar is the main product. Rice is second, with tropical fruits and coffee following. Other products are being developed. The Government, through its Agricultural Department, is experimenting on many lines, and it is anticipated that a varied line of products, such as spices, rubber, fruits, etc., will soon be produced in commercial quantities, thus making possible a larger American population and a more important commerce.

Agricultural Products

These islands have long been the scene of heroic missionary effort, and because of their important position, which gives a meeting place to the Orient and Occident, will continue to be of great importance as a field for the propagation of the Gospel of our Lord. Here great victories have been won—victories that lend encouragement to the present activities. The heroism of Hiram Bingham and Asa Thurston, their wives and associates, perhaps has never been surpassed. Leaving Boston in October, 1819, under the auspices of the American Board of Foreign Missions, they set sail for the far-off "Sandwich Islands" by way of Cape Horn, not knowing what should befall them there, and expecting to find a barbarous people given to human sacrifice and cannibalism. They afterwards learned that though the Hawaiians did offer human sacrifices, they were never cannibals. Great changes occurred in Hawaii while they were on their more than five months' journey. The great King Kamehameha died and left his son Liholiho to reign. His two queens, Kapio-

God Prepares the Way

lani and Kaahumanu, had resolved upon the abolition of the tabu system at the earliest opportunity. The tabu was a system of prohibitions that reigned over the entire life of the people. Its cruelties and burdens were indeed grievous. For example, "it was death for a common man to remain standing at the mention of the King's name in song, or when the King's food, drinking water or clothing was carried past, to enter his enclosure without his permission or even to cross his shadow or that of his house. It was tabu for men and women to eat together or to have their food cooked in the same oven. It was tabu, on pain of death, for women to enter the house of the family gods or the men's eating-house. Several of the best kinds of food were forbidden women. There were many occasions when no canoe could be launched, no fire lighted, no tapa beaten or poi pounded, and no sound could be uttered on pain of death; when even the dogs had to be muzzled, and the fowls were shut up in calabashes for twenty-four hours at a time. These were not merely laws but religious ordinances, and the violation of them was not merely a crime, but a sin, which would bring down the vengeance of the gods." The breaking of the tabu was a tragic scene. Kaahumanu prevailed on Liholiho to break the tabu by eating with women. Accordingly, at a great feast, he sat down with chiefs of both sexes and openly feasted with them, while the common people looked on with mingled fear and curiosity, expecting dire judgments to suddenly follow such violation of law.

The Tabu System

A Tragic Scene

But nothing serious happened. At this they raised the joyful shout, "The tabu is at an end, the gods are a lie." The effect was marvelous. A religious war broke out immediately, in which the reformers prevailed. They broke and burned the idols, temples were destroyed and the customs and ceremonies of religious regulation and worship were discarded forever. The missionaries arriving a few weeks later found that God had prepared their way in a marvelous manner, as they saw "the strange spectacle of a nation without a religion." In these favorable conditions they began a work which met with success at once. They soon reduced the language to writing and translated portions of the Scriptures and other books. Industrial and other schools were opened, some of which continue unto this day. A paper established in that early day is yet being published in Honolulu. It is the oldest paper west of the Rocky Mountains. These were great factors in the elevation of the people. Wonderful revivals followed in a few years, in which many thousands of the people were soundly converted. They gave the masses a sure uplift from their terrible state of barbarism.

A Providential Revolution

Great Gospel Victories

In the course of a few years the missionaries were able to secure an established government, having humane laws, courts of justice, schools and other institutions. They prevailed on the King, in the year 1845, to divide the lands, and give to his subjects title to their holdings and to such lands as they might desire to secure. Prior to this the people had owned no lands and their

National Debt to Missionaries

right to property of any kind was lightly regarded by the rulers, chiefs and priests. The raising of a barbarous people to an intelligent and Christian civilization, the opening of a commerce that returns to America annually many times the cost of missionary enterprise, is due to the heroic missionaries who have labored long and faithfully in Hawaii. All honor to the Binghams, Thurstons, Coans, Bishops, Judds, Gulicks, Lymans, Baldwins and others who here labored not in vain in the Lord.

Romanism in the Island

Roman Catholic priests came to Hawaii in the year 1827 and immediately began work in an humble way. They soon became the objects of persecution, which led to their banishment in 1832. The Hawaiians did not understand them. Since the war of 1819 image worship had been a grave offense. They thought they saw an effort on the part of the Catholics to re-establish the old or introduce a similar religion. The French government came to the support of her citizens, and in the year 1839 secured the right of free worship for the Catholic Church throughout the islands, and also a site for a church in Honolulu. Since that time this church has carried on its work unmolested and has had good success among the Hawaiians. The fame of their labors at the Leper Settlement, on the island of Molokai, is world-wide, and surely a notable work has been and is being done by them among these unfortunate people. Here a home for women and girls who have no home, endowed by Mr. Charles R. Bishop, of San Francisco, formerly of Hawaii, is conducted by sisters of the Catholic

Church, and a home for homeless boys and men, endowed by Mr. Henry P. Baldwin, of Honolulu, the son of an early Protestant missionary family, is cared for by brothers in the Catholic Church. These homes are homes, schools and workshops combined. There is a Catholic church at each of the two villages in the Settlement. The Protestants also have maintained work here. Hawaiian pastors have been appointed by the Hawaiian Evangelical Association. There are two Protestant churches and a Young Men's Christian Association. The ministrations of these pastors to people of their own blood has been of incalculable benefit and should not be overlooked. Laborers in the Church and Government service are not compelled to remain in the Settlement, and some, after years of splendid service, have removed to minister elsewhere.

The Leper Settlement

Other Religious Agencies

The Anglican Church established a mission in Hawaii in the year 1859, and has been an important factor in religious work among the Hawaiians. At the time of the annexation of Hawaii (1898) this work was transferred to the Protestant Episcopal Church. It is being conducted with commendable zeal and with good success.

The Hawaiian Evangelical Association, successor, in Hawaii, to the American Board of Foreign Missions, has the most important work among Hawaiians. Aside from their fifty churches, they conduct a number of excellent schools which are attended by hundreds of Hawaiian youths. They have also successful missions among Chinese, Japanese and Portuguese.

The California Conference of our Church has for many years taken a deep interest in these islands. In the year 1861 the now venerable Dr. C. V. Anthony was sent to open work there. After a few months of investigation and experiment it was decided to postpone our efforts, the opportunities being limited.

Immigration

In more recent years the development of the sugar industry has called for more laborers, and a numerous and varied people have emigrated to Hawaii. Today there are perhaps 70,000 Japanese, 20,000 Chinese, 15,000 Portuguese, 10,000 Koreans and smaller numbers of other foreign people residing in Hawaii. The coming of this heterogeneous mass of humanity put a grave responsibility and a heavy burden upon the religious forces of Hawaii. Our own Church was again called to Hawaii: this time by Japanese, who having been converted in our missions in California, returned to Hawaii to live. The story of Brother K. Miyama is one of great interest. Briefly told, he was soundly converted in our mission at San Francisco, under the labors of that princely man, Otis Gibson. His conversion brought him great joy and gave him an impulse to tell the story of redemption. Knowing the condition of his countrymen in Hawaii, he took passage to preach the Gospel to them. On his arrival at Honolulu he called upon the Japanese consul, Mr. Taro Ando, to whom he told his story so fervently that it led to Mr. Ando's conversion. Then followed in rapid succession the conversion of Mrs. Ando, the attaches of the consulate and even the yard boy. This gave to

An Apostolic Japanese

our Church in Japan one of her most prominent and active Christian workers—Mr. Taro Ando. Brother Miyama visited many plantations, where he preached with great power and success. After a brief stay in Hawaii, Brother Miyama removed to Japan. Dr. A. N. Fisher was sent to Hawaii to look after these interests. Having but little help, and meeting with few encouragements, he, with others, thought it advisable to give our work to the Hawaiian Evangelical Association. A few of our brethren not satisfied with this arrangement, banded themselves together and held "Methodist" services. Occasional recruits from California and from their own efforts united with them, and thus a nucleus of a new work was established. Our interests were joined to the Japanese work on the coast, forming the Japanese District of the California Annual Conference, with the Rev. M. C. Harris, now Bishop Harris, Presiding Elder. He occasionally visited Hawaii, always bringing an inspiration by his cheery faith and his remarkable ability to stimulate the Japanese to an heroic and fruitful service.

Japanese Persistency

The Rev. Harcourt W. Peck was appointed to Honolulu in the fall of 1894. He immediately organized a class which has become our present English church. He secured a splendid corner lot, situated on one of the finest avenues in Honolulu, on which was a large brick house, which is now used as a parsonage, for the sum of $10,000, paying on the same $2,000. A neat chapel costing $5,000 was erected and paid for. Brother Peck remained three years and did a faithful

Our Church Planted

and successful work, nourishing the growing Japanese society and caring for the English work. He was succeeded by the Rev. G. L. Pearson, also of the California Conference, who in addition to being pastor of the English church had, under Dr. Harris, supervision of the Japanese work. The English church has not grown as had been expected, owing to the transitory nature of the English population during the period of its history. It has, however, been an efficient force for righteousness, has ministered to thousands and has been of special aid to our work among foreign people. Its record of good works is a noble one. The debt of $8,000 has been paid and approximately $6,000 have been raised for the care and improvement of the property. The present valuation of this property is $30,000.

Work for Americans

A Notable Recruit From Home Missions

Meanwhile, a notable Japanese preacher, the Rev. H. Kihara, now at the head of our Japanese work in Korea, a product of our mission in San Francisco, arrived in Honolulu. He had a rich religious experience, was a good preacher, a flaming evangelist and a born leader. Under him the work took a new start. It was conducted along three lines: direct evangelistic church work, schools and temperance. Many hundreds of Japanese men and boys were soon gathered into our temperance bands. Schools were opened for children where they could be taught in their own language. This gave us the opportunity to secure them for our Sunday schools. It also obtained a kindly interest in our work on the part of their parents. Evening schools were opened for young men, which were attended by many, who were thus brought under religious influences. They readily became attendants of our churches and many of them were converted. A notable case was that of Agazawa, who came from Japan to Honolulu to conduct his father's liquor business. After a few weeks of attendance upon our school and church he was brought under deep conviction of sin, and later was gloriously saved. Immediately there arose in his mind the question of dealing in liquor. There was attached to it a question that could not have the same weight with an American boy—disobedience of his father's will. Japanese boys are taught and are expected to give absolute obedience to their father while he lives, and on his death to give him a reverence and veneration which practically amounts to worship. The struggle in Agazawa's heart between his old instruction and filial affection and his new experience and conviction was very intense. Grace enabled him to triumph. He wrote his father that he must give up the liquor business and was immediately ostracised. The church took this now outcast in a strange land, under its special care. After a few months of instruction he was licensed an exhorter and given charge of one of the lately organized societies. Here, in the spirit of Paul, he gave himself to an unstinted service, bestowed the last nickel of his meager salary upon the sick and needy, and in every way exemplified that heroic devotion which is born of deep religious experience and true loyalty to the Master. This brother has by his own un-

A Converted Liquor Dealer

A Pauline Preacher

aided efforts earned his living, learned the English language and graduated from one of our Church universities. He is today a regular and successful minister to his own people. Similar cases abound. Another young man who was started in the right way in Hawaii, under the call of an awakened ambition joined a mission school in San Francisco, where he prepared for entrance to the University of California. In seven years from the time he reached San Francisco he graduated from the university—a lawyer—having earned his own living and learned the English language meanwhile. Such products of missionary enterprise alone give warrant for this work.

An Enterprising Lawyer

Koreans began coming to Hawaii, to labor in the cane fields and elsewhere, in the year 1905. By an amicable arrangement with the Hawaiian Evangelical Association we surrendered to them our work, lately begun among Chinese, and took the exclusive care of the Koreans. These people from the "Hermit Nation" sorely needed friends. Timid, superstitious, mistrustful, the result of misrule and oppression in their home land, strangers in a strange land, they needed some one to guide, cheer and instruct them. Many times has the writer heard the light steps of Koreans approaching his study at a late hour of the night, and then listened as they told in low, suspicious tones their story of fear awakened by misunderstanding on the part of some laborer or some show of authority on the part of an employer. It was a matter of keen pleasure to be able to assure them of the protection

Our Flag Gives Courage

that was theirs under the Stars and Stripes, and to note their bolder step as they departed to give the word of assurance and courage to others. As their numbers increased societies were organized at the several plantations where they labored. The few exhorters and local preachers among them greatly aided in the work. Several pastors were secured from Korea. The regular services of the Church were established. A paper having an ambitious name, *The Korean Christian Advocate,* was published and circulated freely among them. For two years this paper was laboriously printed on a mimeograph. It has since been enlarged and is now printed by a standard press. By this medium regular Sunday-school lessons were published and instruction in social and spiritual life was given. These were of great profit to them.

Eager to Learn

These people by simple faith and open-heartedness readily received the Gospel; and the Gospel finding in them the same need that it finds in others, works its same blessed results. Mankind is strikingly of one pattern after all. The writer was once accosted by an elderly Korean woman who said, "Pi Moksa"—Pastor Pearson—"you are different from me, you were brought up in a Christian land, you had a good home, good schools, good churches, good government. You were greatly blessed in these things. Your instructions and associations gave you a large and happy life. I had none of these things. I was born and grew up in a small hut; had no schooling; was taught that evil spirits were everywhere, in house and tree, in wind and

Human Hearts the Same

stream. I learned to fear the gods—I had no hope. Yet, Pi Moksa, we are just alike. We have the same heartache, the same knowledge of sin, the same sense of guilt, the same dread of death, the same mystery of life and the same longing for a better land.'' I clasped her hand and said, ''Yes, sister, we are just alike, 'for God made of one blood all nations of men,' and the Gospel of our Lord brings us all into one peaceful, hopeful brotherhood.'' The hymn most frequently sung in their meetings is the one beginning ''Oh, Happy Day.'' There is a rich simplicity in their class-meeting testimonies that is most enjoyable. It shows the working of Divine grace in the common details of experience and character. The writer noted his great surprise at finding so rich and full a religious life in those who were so limited in knowledge and experience. It is often asked, ''How can an illiterate and superstitious people grasp the great principles of the Gospel and profit by them?'' Such inquirers overlook the simplicity of the Gospel method and the great fact that God has written, at least in outline, His laws on every man's heart, and also how easily the Gospel can be applied to the elements that inhere in human nature. Dr. Wadman tells an incident that occurred in Hawaii which illustrates the rapid work of God's spirit and truth on common hearts and minds. He was about to administer the Holy Sacrament to a small company of Koreans, when Brother Kim, a recent convert, said to him, ''Jesus had twelve disciples and one of them was a devil.'' Dr. Wadman asked him what he

A Rich Simplicity

How the Spirit Operates

KOREAN M.E. CHURCH.
韓人基督教會

Korean Day School, Honolulu

Japanese Day School of Our Mission on Aiea Plantation, Hawaii meant. Kim repeated his statement, and added, "I am the devil." He then told how he and his wife had been struggling to save a little money to take them back to Korea and to start them in business there. But expenses were great and profits meager. His wife had suggested that while he worked in the field she would keep a few articles, including liquors, for sale. He finally consented to this. As the weeks passed their money increased, but with it his happiness decreased. He became extremely unhappy and dissatisfied. His sense of guilt for wrongdoing grew upon him. He thought himself a hypocrite and unworthy to partake of the Sacrament. Afterward Dr. Wadman visited his home and talked the matter over with him and his wife. At first she greatly resented his appeal, but after conversation and prayer there was heard the clinking of the bottles as they were gathered from the shelves and a crash as they were shattered on the rocks outside the cabin. Kim's happiness was restored and peace reigned in the home. The Koreans excel all others of whom the writer has knowledge in the simplicity of their experience and their zeal in spreading the Gospel by their testimony and works. In this they follow the early Methodists. They feed upon the Word and nourish themselves in the use of spiritual songs. Every Christian Korean desires to own a Bible and a hymn book; as a result our classes grow in number and in membership.

Koreans Like Early Methodists

In the year 1900 the work in Hawaii and the Japanese work on the Pacific Coast were organized into a mission. Dr. Harris was appointed Superintendent and G. L. Pearson was made Presiding Elder of Hawaii District. The work in Hawaii had so developed by 1904 it was thought advisable to organize the work in Hawaii into a mission. Accordingly, and agreeably to the action of the General Conference of 1904, the Hawaii Mission was established by Bishop Luther B. Wilson in September, 1904, and the Rev. John W. Wadman was appointed Superintendent. Dr. Wadman having had sixteen years' experience as a missionary in Japan, which gave him a splendid knowledge of the Oriental people, and being a man of good religious experience, deep sympathies, of good health and abounding energy, is eminently fitted for this important field. His administration has been most satisfactory.

The Mission Organized

No record of our mission in Hawaii would be complete without reference to the work of the Woman's Home Missionary Society. In the earlier years of our work this Society contributed to the support of Japanese Bible Women. Later, under the immediate care of Miss Libbie J. Blois, a Home for needy women and children was opened. Miss Dora Jayne succeeded Miss Blois. A fine property has lately been secured, largely by the direction and help of Bishop and Mrs. Hamilton. Mrs. Metta Marks is in charge. Miss Almira Dean is also a missionary to the Japanese. This Home has been an untold blessing to numbers of Japanese and Korean women and children. The abounding labors of these workers in their ministration to the peo-

Our Faithful Helpmeet

ple and their aid in our church services has been of great value to our cause. The work of this Society is under the immediate direction of a committee of elect women in California, of which Mrs. Bishop Hamilton is secretary and Mrs. C. B. Perkins is treasurer.

Mission Property

The statistics of our mission show gratifying results. The churches and parsonages are valued at $57,000, on which there is no indebtedness. The Korean school property, which was secured by the wisely directed efforts of Bishop Hamilton, is valued at $20,000, and the Susannah Wesley Home, property of the Woman's Home Missionary Society, is held at the conservative valuation of $8,000. There are more than fifteen hundred members in the twenty-eight Sunday schools, and a thousand members and probationers in our churches. These people out of their poverty contribute nearly $500 a year to our Benevolences, aside from their contributions towards self-support. Forty-four pastors, teachers and helpers are now required to man the field, and the work grows apace.

Membership

Cold statistics, however, do not tell the story. It cannot be fully written. The inspiration that comes to these foreign people by their contact with western civilization and Christian character and works, gives them a marvelous impetus towards a higher standard of living. There is a steady stream of Japanese and Koreans returning from Hawaii to their home land, among them many who have come under our instruction and have been converted at our altars.

Ogata, a convert of our Church in Honolulu, returning to Japan, found no Christian church in his old home. His heart grew weary from his great desire for his accustomed services, and he longed to have the blessed Gospel preached to his own people. Being in possession of about four hundred yen ($200), he conceived the idea of building a house of worship. Agreeably, he purchased a lot and with his own hands and money built a church thereon. Like the woman in Scripture story, he gave his "living"—his all—to the enterprise. It was the happiest day of his life when the missionary came, dedicated the house to the worship of God and began services therein. Few in any land have the same degree of enthusiasm and love for the Master as Ogata had. Yet Chinese, Japanese and Koreans are returning home having a new outlook on life, a new preparation for living, a new faith in God and new love for the brotherhood of man that make them important factors in the material, moral and religious reformation of their own people—the one-third of the world's population.

The Good Seed

Do We Rank With Him?

Not only for its reflex action on the foreign shore should this work be carried on, but also and specially from an American standpoint, because the children of these foreign people born in Hawaii, have the right to claim American citizenship. Many of them have already and doubtless thousands more will claim it. We must educate and Christianize them, that they may become good citizens to whom may be safely entrusted a share of the grave responsibility that rests upon Americans. Above these considera-

Their Claim On Us

Third Annual Meeting, Hawaiian Mission, Honolulu

Korean Workers in Honolulu

tions there remains the fact they are our brethren, for whom Christ our Redeemer died. Strangers in our land, they need our shepherding. We are their debtors. We should improve the opportunity God has given to us.

A Fertile Field

Hawaii, by virtue of her foreign population, which predominates in numbers, whose children may claim American citizenship, needs in an increasing degree the aid of our Home Missionary Society. Here is presented to the Church a splendid opportunity to Christianize a foreign people. Separated from old restraints and feeling the awakening power of western civilization, they are more accessible and more easily interested in the Gospel and developed in its experience. The fine success of the few years of our labors in the property secured, the churches established, the youths educated, the influence on American citizenship and the beneficent effects reaching a foreign shore, warrant a substantial support of the work.

God bless Hawaii! Bless her towering hills and beautiful valleys, her civil institutions, her noble sons and daughters and the multitude of eager strangers within her gates.

GERMAN METHODISM

ITS ORIGIN, PROGRESS AND PRESENT STATE

BY OTTO E. KRIEGE, D.D.
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THE FIELD

When the American continent was parceled out among the European countries, Germany was not considered, for there was no German nation. Nevertheless Germans played an important part in the early colonization of the New World. "Germans came over as soldiers in foreign legions; as sailors and traders on foreign ships; as artisans and day laborers; as fugitives and adventurers." But these individual Germans who crossed the seas were quickly assimilated with the greater mass of English colonists and left no trace of their coming.

Early German Immigrants

The emigration of large numbers of Germans to America did not begin until nearly eighty years after the settlement of Jamestown. It was in 1683 that thirteen Mennonite and Quaker families—fifty souls in all—left their home in Crefeld, Germany, and settled on a tract of 6,000 acres of land about six miles from Philadelphia. Here they founded Germantown, the first permanent German colony in America. This was the beginning of that mighty tide of immigration which has brought to our shores millions of the sturdy sons of the Fatherland. Following the Crefelders other colonies came from Switzerland, Wurttemberg, the Palatinate and from the lower Rhine. They settled for the most part in Pennsylvania, though great numbers of them found a home in New York, the Carolinas, Virginia, Maryland and Georgia. It is estimated that at the outbreak of the Revolution one-half of the people of Pennsylvania were Germans and that the total number of Germans in America was not far from 150,000.

Founders of Germantown

"In the latter half of the seventeenth century Germany was the market place where governments and colonization societies bargained for colonists." Aside from the blandishments of the shipowners and their solicitors, who visited the interior of Germany and painted the advantages of the New World in glowing colors, there were other and valid reasons for the departure of so many artisans and peasants from the land of their birth. These reasons were partly religious, partly economic. The earliest emigrants were sectarians: Mennonites, Quakers, Mystics, Pietists, who were persecuted for their faith by the established Lutheran, Reformed or Catholic Churches. Penn personally visited these sectarian centers and later scattered various pamphlets broadcast, inviting the discontented to hospitable America.

William Penn and the Germans

Following these, thousands of others came, who were members of the established Protestant churches. Their hope was to improve their social and financial position; for the ceaseless wars between the petty rulers and the relentless spoliation of German lands by the French had brought thousands of Germans into abject poverty and cruel serfdom.

Why They Crossed the Sea

Contemporaneous writers describe the lot of the German peasants as pitiable in the extreme. Exhausted by constant toil, robbed of the fruits of their labor, treated like brutes, they gradually sank to the lowest levels. In sheer desperation they fled from their German homes hoping to find pity and help among strangers.

And though they were at the mercy of cruel captains and though the indescribably wretched sanitary conditions on the vessels caused the death of one-sixth of the passengers at sea, still they came in great companies, glad to bind themselves out as slaves for two years or more to reimburse the shipowners for their passage. Many Germans found a refuge in Russia and in Ireland, but by far the greatest number landed on our shores.

Wretched Conditions

It is not surprising that the religious culture of these German colonists did not keep pace with their material progress. Very few pastors accompanied these emigrants, for they were poor, unorganized and they could not expect the government to assist them in erecting churches. Some of the pastors who did cross the seas were ungodly adventurers or such as had been expelled from Germany. All the more reason, then, for mentioning the apostolic Heinrich Melchior

Muhlenberg, the patriarch of the Lutheran Church in America, and Michael Schlatter, who served the Reformed Church in a similar capacity as pastor and chaplain, and August Gottlieb Spangenberg, the most influential leader of the Moravians. These men were heroic and untiring in their labors for their German compatriots, nevertheless the task was beyond their power. Asbury and the Methodist itinerants frequently came in touch with these German settlements, and though they deplored the fact that they were as sheep without a shepherd, and though Asbury's assistant, Henry Bohm, frequently preached in German, they do not seem to have appreciated the gravity of the situation. Jacob Albrecht appealed in vain to be sent as a missionary to the Germans, but Asbury did not deem it expedient, for he expected the colonists to drop the German language speedily and to attend the English services. Albrecht, however, followed his conscience, preached to the Germans in their own tongue, and in 1800 organized the Evangelical Association, which has had an honorable career as a spiritual force to this day. The same year saw the birth of another German Church of great evangelistic power, the United Brethren, whose founders, Phillip Otterbein and Martin Bohm, were closely allied with Asbury in his apostolic labors. These were the leaders of the religious work among the Germans at the close of the revolutionary and the beginning of the national period.

Faithful Shepherds

Misguided Methodists

New Denominations Formed

Another era of German emigration followed

A New Tide

the close of the Napoleonic wars. The reaction which set in towards absolutism and which culminated in the revolution of 1848 caused many of the middle and upper classes to seek refuge in America in order to escape the unbearable burdens of taxation and the vexation of political espionage. Many of these were students or young, well-educated professional men, who organized patriotic clubs in America and dreamed of a new birth of freedom in Germany. In a brief time, however, they found so many inviting fields for their efforts in America that, though still warmly attached to the Fatherland, they soon became influential men of affairs in their new home. Cincinnati and Germantown, Ohio, were the leading centers of these wide-awake Germans. Owing to the fact that the cotton crops of the South furnished a ready return cargo, most of the west-bound vessels now chose the southern route and landed their passengers at New Orleans. Thus it came about that the lower and middle Mississippi regions were largely peopled by Germans in this second epoch of their migration. Bred in the rationalistic atmosphere of their time, in many cases receiving religious instruction and confirmation at the hands of skeptical teachers and pastors, it is small wonder that many were indifferent or antagonistic to all forms of religion.

Bred in Rationalism

Cut off from the wholesome restraints of home and church, the new immigrant was in imminent danger of falling into godless and dissipated ways. Here was a problem for the Church, more serious than any that had preceded it. Methodism could not but heed the call to help, as the existing forces were unable to cope with the situation.

THE PROVIDENTIAL MAN

The Man for the Hour

The first emissary of the Methodist Episcopal Church to this larger contingent of Germans was William Nast, whose name is inseparably connected with the history of Methodism in America. He was born June 15, 1807, in Stuttgart, Wurttemberg. His paternal as well as his maternal ancestors for several generations had been prominent clergymen or professors. He received a pious training, was confirmed at fourteen, and resolved to devote his life to the cause of foreign missions. He studied in the convent-seminary of Blaubeuren and at the University of Tubingen. At these schools, under the blighting influence of rationalistic teachers like Ferdinand Christian Baur and of skeptical classmates like David Friedrich Strauss, young Nast lost his faith, abandoned theology, repaid his tuition and devoted himself to art and belles-lettres.

A Search for God

There follows a period of seven years—his "Wanderjahre"—during which Nast vainly sought to find himself and his God. Unsatisfied by his literary studies in Dresden he decided in 1828 to cross the seas, hoping thereby to regain his lost peace of mind. The accomplished young scholar soon found employment as tutor near Harrisburg, Pa., where a company of Methodist preachers encouraged his quest of peace and pardon. As librarian and tutor at

West Point he was led to renew his religious reading by two godly officers, and to attend the services of the Methodists. Owing to his mental distress he declined a call to the Lutheran Seminary at Gettysburg. Here, however, he sought the guidance of Methodists and joined the Church on probation. Still struggling towards the light he joined Father Rapp's Harmony Colony at Economy, Pa., but while doing menial labor in the field, became convinced that the means here employed would never bring peace to his soul. At the invitation of Dr. McIlvaine, later a bishop of the Protestant Episcopal Church, he went to Gambier, Ohio, as professor of Hebrew and Greek in Kenyon College. But he found no joy in his work because his heart was not at rest. At this time Adam Miller, a Methodist itinerant of German descent, met Nast, brought him spiritual comfort and guidance, and persuaded him to translate a part of the Discipline into German. Nast continued to use the Methodist means of grace, and at last, while attending a quarterly meeting at Danville, Ohio, on January 18, 1835, his long and desperate struggle was ended, his skepticism was overcome, and in childlike faith he accepted Christ as his Saviour. Two weeks later he was licensed to exhort, in July he was made a local preacher, and in September, 1835, he was received into the Ohio Conference and appointed to Cincinnati as first missionary of the Methodist Episcopal Church to the Germans.

A Hard Pilgrimage

Saved and Sent Out

It was a crucial moment, and Nast was a providential agent. For several years a mission to the Germans had been urged upon the Church, and Adam Miller and others had volunteered to prepare themselves for this work. But Nast was pre-eminently qualified to serve as leader in this new movement, because of his intense zeal, his logical mind, his ripe scholarship and his profound religious experience. After the long train of providential events which culminated finally in his conversion, the essentials of Christianity and of Methodism were to him eternal verities. With confidence and joy he proclaimed and defended them by voice and pen among the well-educated as well as among the unlettered Germans.

A Leader

Nast began his mission in Cincinnati in September, 1835, on a salary of one hundred dollars a year. Like other leaders he encountered bitter attacks on the part of the German press and violent opposition on the part of the vulgar. His success was meager: only "three clear conversions" were reported at the end of the year. The work in Cincinnati was therefore abandoned, and in 1836 he formed a circuit of twenty-five appointments around Columbus. The next year he was returned to Cincinnati and was assisted by Adam Miller and John Swahlen, one of his three "clear converts." From this time on the progress of the work was rapid. Nast's fervent desire had been to see *one* German church well established, and behold, in ten years there were 75 preachers and 4,385 members!

Small Beginnings

Plainly, the growing work demanded some channel of communication, some organ of propagandism and defense. It was a step of far-

Monumental Service

reaching importance when *Der Christliche Apologete* was founded in 1839 and the versatile William Nast was elected editor. For fifty-three years his forceful editorials guided the thought and action of his German brethren, displayed the purposes of Methodism and warded off the attacks of the enemies of religion. In addition to this editorial work he preached for many years, wrote a great number of tracts, translated a number of important English works, published an invaluable catechism, a learned introduction to the New Testament and a critical commentary on the first three gospels. All of these works manifest wide reading, calm judgment and a reverential spirit. Never a fluent or eloquent preacher, yet his sermons were convincing and at times profoundly stirring. By his enormous private correspondence he kept in touch with every interest of the spreading movement. It was natural that this university-bred man should be interested in the educational ventures of the Church, and he was instrumental in founding German Wallace College at Berea, Ohio. The church-at-large honored and respected him, and his German brethren lovingly spoke of him as the "Father of German Methodism." He passed away in the home of his daughter in Cincinnati, on the 16th of May, 1899, exclaiming, "It is wonderful, it is wonderful!"

THE PIONEER COWORKERS

The early colaborers with Nast and many of their successors were cast in heroic molds. They encountered mobs, endured privations, blazed their way through trackless forests and forded raging streams if only they might reach and save some German settler from a godless life and its consequences. On God's roll of the heroes of faith will be found the names of many of these humble but faithful German missionaries.

Prominent among those who assisted Nast in founding missions and establishing the work were *John Swahlen,* a native of Switzerland, and one of Nast's first converts. He founded the work in Wheeling, W. Va., and erected a plain but commodious brick church in Wheeling in 1839—the first German Methodist church ever built.

Able Co-workers

Adam Miller was born in Maryland in 1810, of German Mennonite parents. He was converted under Methodist preaching, joined the itinerants, warmly encouraged German missions, was one of Nast's many spiritual guides and later a regular German preacher.

Peter Schmucker, converted at a Methodist camp meeting, for several years a prominent Lutheran minister, became a German Methodist itinerant in 1839 and founded the work in Louisville and New Orleans.

Ludwig S. Jacoby. His parents were Hebrews, of the tribe of Levi. He became a Christian in Germany and a Methodist under Nast's preaching in 1839. He immediately began to preach, and in 1841 he opened the first German mission in St. Louis and organized the work in the Mississippi Valley. In 1849 he returned to Germany and gave twenty-two years of service to the work in the Fatherland.

J. H. Kisling, an American German, was sent to Lawrenceburg, Ind., in 1839, and soon organized an extended circuit. He was a prominent preacher for many years.

George Breunig, a converted Catholic, joined the Ohio Conference in 1840, was a useful minister in Ohio and Indiana and author of the book "From Rome to Zion."

C. H. Doering was converted in Wheeling, spent four years in Allegheny College, joined the Pittsburg Conference in 1841, and in the same year founded the work in New York. Later he went as a missionary to Germany.

William Ahrens, converted under Schmucker's preaching in Cincinnati, joined the Kentucky Conference in 1842; was a successful evangelist and pastor.

Henry Koeneke, early influenced by the Pietists, came to America in 1836, was converted in Wheeling and was one of the charter members there. He joined the Ohio Conference in 1840 and labored successfully for many years in Indiana, Illinois and Missouri.

Early suspicions as to the orthodoxy of these German missionaries were quickly allayed when their thorough evangelistic work was noted. There was no vital doctrine or practice in Methodism that these German preachers and their converts did not conscientiously and consistently support.

EPOCHS OF PROGRESS

Through the labors of the preachers and the zeal of the members, the work among the Germans spread rapidly in every direction. In order to link the scattered missions together the General Conference of 1844 ordered the formation of German districts, under German Presiding Elders, to be attached to some English conference. The fears of some that this change might cause the Germans to separate from the Church and to form an independent body, were groundless. They loved the Church, which had been the means of their salvation, too well to leave it so soon. The formation of German districts promoted the solidarity of the work, and permitted a better supervision of the missions and a better disposition of the forces. In 1844 the German work was grouped into three districts. The Cincinnati District, under Peter Schmucker, with twelve circuits, and the Pittsburg District, under C. H. Doering, with eight circuits, were both connected with the Ohio Conference, while the St. Louis District, under L. S. Jacoby, embracing eleven circuits, belonged first to the Missouri Conference, and after the division of the Church, to the Illinois Conference. In 1845 the Indiana District was organized and William Nast placed in charge of it, and in the same year the St. Louis District was divided into the St. Louis District, under Henry Koeneke, and the Quincy District, under L. S. Jacoby. These districts were subsequently again divided and new ones were organized as the needs of the work demanded. By 1864 there were eighteen German districts attached to the various English conferences.

Formation of German Districts

The circuits, too, were speedily divided and

The Work Steadily Growing

new missions were opened as quickly as the itinerants could reach the outposts of German settlements. We have already noted that C. H. Doering established the work in New York in 1841, and that L. S. Jacoby was sent to St. Louis in the same year. By the aid of his earliest colaborers, Sebastian Barth, Willian Schreck, John Swahlen and John Hartmann, missions were soon planted at strategical points in Illinois and Missouri, fields which now form parts of two German conferences. The work in Chicago was begun by Phillip Barth in 1846: now there are thirteen churches with about 2,000 members in Chicago. In this year, too, John M. Hartmann established the mission in Detroit, and W. Schreck preached the first German Methodist sermon in Milwaukee. In 1850 John Plank formed a circuit around St. Paul, and thus laid the foundation of the present Northern German Conference. At the General Conference in Boston in 1852, the German delegates began the mission in New England, Christian F. Grimm being the first missionary under appointment. In 1855 German preachers crossed the border into Kansas and Nebraska, and Carl F. Lange, George Schatz, C. Heidel and C. Stueckemann were among the brave pioneers in this region, where now the West German Conference counts over 5,000 members. The mission in northern Iowa dates from 1865, when J. G. Achenbach and Carl Schuler preached in Charles City and vicinity. C. H. Afflerbach and F. Bonn blazed the way in California in 1867, and E. Schneider, C. Biel and C. Urbantke in Texas in the same year. Thus in one generation the German missions had spread to every part of the Union where emigrants from the Fatherland were to be found in any considerable number. In 1864 there were 306 itinerants, and the membership had grown to 26,145.

Work of One Generation

The next period of progress dates from 1864, when German conferences were formed by authority of the General Conference. The question had been agitated for several years, but the opposition to this step came from within and not from without; for some of the German preachers valued their connection with the English conferences so highly that they were reluctant to part from them. However, this step, too, was a distinct gain to the German cause, and as the German conferences were at once placed on an equal footing with the English conferences, there has never been an inclination on the part of the German preachers or members to form an independent sect.

Formation of German Conferences

Three conferences were at once organized: the Central, the Southwest and the Northwest. As the work grew, these conferences were divided and new ones formed, until now there are ten German conferences in the United States and three in Europe. The names and dates of organization of these conferences are as follows: California, 1891; Central, 1864; Chicago, 1872; Eastern, 1866; Northern (Minnesota and North Dakota), 1887; Northwestern (Upper Iowa and South Dakota), 1864; Pacific (Washington and Oregon), 1905; St. Louis, 1879; Southern, 1872; Western (Kansas, Nebraska, etc.), 1879. The

Germany Conference, founded in 1856, was divided in 1893 into the Northern Germany and the Southern Germany Conferences. The Swiss Conference dates from 1886.

Expansion Into Germany

A distinct era of progress is also marked by the founding of the mission in Germany in 1849. As early as 1844 the far-seeing Nast had advocated such a work and had made a tour of inspection through Germany for this purpose. The mission was not begun, however, until 1849, when Ludwig S. Jacoby was sent back to the Fatherland. He began operations in Bremen and soon had the satisfaction of seeing Methodist fires blazing in every part of Germany. Other helpers and founders from America were C. H. Doering, Louis Nippert, Ehrhart Wunderlich, E. Riemenschneider, H. Nuelsen and W. Schwartz. Almost immediately, in 1856, a theological training school was established (now the Martin Mission Institute) for the training of native preachers, so that no other helpers from America were required. The work in Europe was a distinct advance, not only because of the direct results, but also because of its various indirect benefits to the German work in America. In 1897 the union with the German work of the Wesleyan Church was accomplished, whereby 28 preachers and 2,541 members were added to our work. The moral effect of this blending of sister churches has been of incalculable benefit. Two book concerns, a wide-awake press, a model deaconess work, an able ministry and a devoted membership make this offshoot of German missions in America one of

Benefits of European Work

great value to the Methodist Church, and of untold beneficial influence to the state churches of Germany.

PRESENT STATE

Present Status and Growth

The German work in America at the present time numbers 620 preachers and 63,954 members. In Europe there are 241 German preachers and 31,287 members. The present rate of increase, while much lower than formerly, is still equal to that of the parent Church. There are several reasons why this increase is no greater. German immigration has decreased materially during the last fifteen years. Other German churches in America have been stirred to greater zeal in looking after those that come. Every year many American-born Germans, no longer able to understand the German language, have been transferred into the English churches. In fact, whole congregations of Germans have been taken into the English fold. Nevertheless, in spite of these discouraging features, there has been a steady gain every year. A conservative estimate places the whole number of those who were led into the Church by William Nast and his successors, since the founding of German missions, at a quarter of a million souls.

The Larger Harvest

German Methodists are noted for their cheerful, liberal giving. The Missionary Society last year appropriated $42,525 for the German work in America, but this in turn paid back into the treasury $53,329. This means an average of 82 cents for every member and probationer, whereas the general average for Methodism was but 47 cents. Over one-half of the German appointments are self-supporting. Besides this the Germans contributed $128,280 for other benevolences and $521,894 for self-support. Their 857 churches are valued at $3,891,522, and their 536 parsonages at $1,056,715, and all practically without any debt. All of this Church property has been dedicated to the service of God and the Church with very little help from the mother Church beyond the missionary appropriations for the work and Church Extension loans for buildings. By an arrangement with the Board of Church Extension, the collections for this cause were appropriated by the German conferences to such charges as erected a church or made extensive repairs. Last year these collections amounted to $16,825. The average salary of German preachers, including parsonage and missionary appropriations, is $656, while that of the church-at-large, exclusive of missionary appropriations, is $792. There are no great extremes of salary, the highest being $1,300 besides parsonage. All the German conferences have given the cause of superannuates careful attention, and while the veterans are not supported as they should be, their dividends are greater than in the connection-at-large. Funds amouning to $125,000 have been gathered and invested, to which the preachers annually add from one-half to one and one-half percent of their salary.

German Liberality

Care for Superannuates

German Methodism maintains a number of important publications, which have exerted a powerful influence on the religious life of the

Leading Periodicals

members and friends of the Church. *Der Christliche Apologete* is now a thirty-two-page illustrated folio and compares favorably with the other members of the *Advocate* family. Founded in 1839 by William Nast, it has been ably edited since 1892 by his son and successor, Dr. Albert J. Nast. It has a circulation of about 18,000 copies. *The Sunday School Glocke* dates from 1858 and *The Bibelforscher*—a lesson quarterly—from 1872. The latter has a circulation of 48,000. *Hans und Herd* is an excellent illustrated family magazine, founded in 1872 to counteract the skeptical German literature of the day. It number 8,000 subscribers. This magazine and the Sunday-school publications are under the editorial management of Dr. Friedrich Munz.

Important Books

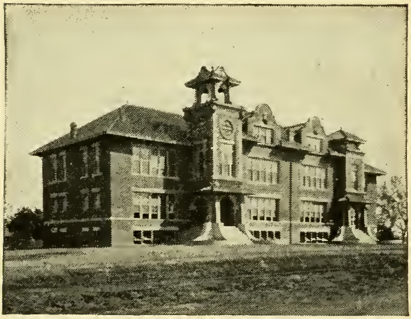
The first hymn book was published by Nast, Schmucker and Miller in 1839. Other hymnals for the church, and song books for the Sunday-school and Epworth League have appeared as the demand for them arose. More than a hundred doctrinal and devotional works by German Methodists have been published, and several important works have recently appeared in English, among them J. M. Rohde's "God and Government" and Dr. Nuelsen's biography of Luther in the "Men of the Kingdom" series.

The Father of German Methodism and some of his coworkers having received a liberal education in Germany, it was natural that they should early think of establishing schools for the German-American youth and for the purpose of training an educated ministry. An early suggestion, that Dr. Nast establish a German Department in connection with Indian Asbury (now DePauw) University, proved to be impracticable. The first plan to be carried out originated with the preachers of Illinois in 1852, when it was decided to found a German college at some suitable place. Instead of doing this, however, a college was established in conjunction with the English, at Quincy, Ill. In 1864 the German school was removed to Warrenton, Mo., where it has developed into Central Wesleyan College and Theological Seminary. The names of Phillip Kuhl and H. A. Koch are inseparably connected with this first educational venture of German Methodism. A little later, in 1859, the preachers in Ohio established a college in connection with Baldwin University, at Berea, Ohio. This German institution, under the leadership of Jacob Rothweiler, William Nast and Carl Riemenschneider, developed into the German Wallace College and Nast Theological Seminary of our day. Both of these theological seminaries were formally approved by the Board of Bishops in 1900. At the present time there are seven flourishing institutions of learning under control of German conferences, the value of whose grounds, buildings and endowment and whose enrollment is as follows: 1. Central Wesleyan College and Theological Seminary, Warrenton, Mo., $200,000, 315 students. 2. German Wallace College and Nast Theological Seminary, Berea, Ohio, $256,000, 279 students. 3. Charles City College, Charles City, Iowa, $113,000, 196 students. 4. German College, Mt. Pleasant, Iowa, $50,000,

Institutions of Learning

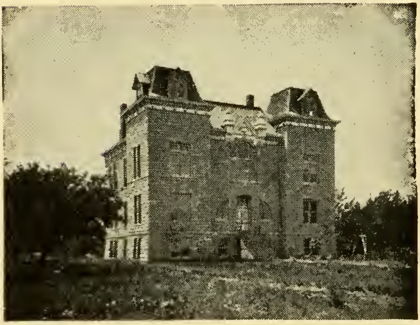
Seven Flourishing Schools

Main Building, Charles City College (German), Iowa



Blinn Memorial College (German), Brenham, Texas

Main Building, German College, Mt. Pleasant, Iowa



Main Building, Enterprise Normal Academy (German),
Enterprise, Kan.

163 students. 5. Blinn Memorial College, Brenham, Texas, $60,000, 153 students. 6. Saint Paul's College, St. Paul Park, Minn., $45,000, 124 students. 7. Enterprise Normal Academy, Enterprise, Kans., $30,000, 162 students. It will be seen by the above figures that German Methodists have invested $750,000 in higher education and that they are every year giving 1,400 young people a collegiate training under the best of Christian influences.

Charitable Institutions

Of charitable institutions the German Church maintains two well-established orphanages, at Warrenton, Mo., and Berea, Ohio, both founded in 1864, and together caring for about 200 children. The Home for the Aged, an excellent institution, is beautifully located at Quincy, Ill. A comparatively new arm of service is the Deaconess movement, begun in 1896, though many German deaconesses had labored privately, or in connection with English hospitals prior to that time. There is now an elegant property in Cincinnati, valued at $150,000, known as Bethesda Hospital and Deaconess Mother Home, with 39 deaconesses and 30 probationers. In connection with this central home there are branch homes in Chicago, Milwaukee, Kansas City, La Crosse and St. Paul. Besides these there are flourishing independent hospitals and homes in Brooklyn and Louisville. These deaconesses are all thoroughly trained and consecrated to this service of mercy, and they are proving themselves a blessing to Methodism as well as to the cause of religion.

INFLUENCE

The Primitive Type

In estimating the influence of German Methodism it is necessary to trace its indirect as well as its direct service. It is a matter of common comment on the part of bishops and other connectional officers, that German Methodism today represents the primitive evangelistic and progressive type of Methodism more perfectly than does Methodism at large. Remembering that comparisons are odius, German Methodism is not given to boasting. It deplores its limitations and imperfections, but boldly asserts that it will hold firmly to those usages and views of life which have been a source of strength in the past. There is thorough biblical and catechistical instruction. Conversions are slow but profound. Religion is taken seriously. The members have strong convictions on the great doctrinal and moral questions of the day. Patriotism is a religious duty and loyalty to the Government is unchallenged; nearly 3,000 German Methodists fought and died to save the Union. Systematic giving has placed German Methodists in the vanguard for benevolences. The Church press is so loyally supported that there is one subscriber to every three members. The Bible is the rule of faith and the guide of life. The family altar is still intact. Preaching is biblical and spiritual, rarely sensational. Frequent transfer of membership and short pastorates are unusual. To have given to America a quarter of a million of citizens trained up to these ideals is surely no small achievement. If, according to Lecky, Methodism in the eighteenth century saved England from a French

What if These Were Our Standards Generally?

Revolution, it may be that German Methodism of the nineteenth century has wielded a more potent and salutary influence on our national life than we are apt to think. It would be difficult to find, among a like number of men in general, an equal number of men and women filling positions of responsibility and trust, as among the 64,000 German Methodists in America. Everywhere German Methodists stand for sobriety and purity of life, for honesty and integrity in business, for civic and industrial righteousness.

Influence on American Life

For obvious reasons the influence of German Methodists on the connection cannot be computed, though it is safe to say that the German element has been a blessing to Methodism. In the General Conference the German work was represented in 1848 by two men, Nast and Jacoby; the German delegates to the General Conference of 1904 numbered about forty. When any radical change has been proposed, like the admission of women to the General Conference, the German vote has always been conservative. In such matters as the evangelistic forward movement, the Germans have been as aggressive as any. In the last twenty-five years German Methodism has sent forth an ever increasing number of its sons and daughters into the various professions, into important political and mercantile stations, into the professors' chairs at various seats of learning, into the pastorate of the mother Church and into the foreign mission fields. Last year five young German college graduates entered the foreign field to join Kup-

Influence on Methodism

fer, Ohlinger and Luring, who have for years labored heroically among the Christless nations. A heavy debt of gratitude toward the mother Church prompts German Methodism to loyally uphold the best traditions of Methodism and to assist in spreading scriptural holiness throughout this land and the world.

Power of German Press and Pulpit

There is no question that the German Methodist press and pulpit have had a wholesome influence on other German churches in America as well as in the Fatherland. They have given their unqualified support to all that was evangelical in the sister churches, and at the same time have incited them to greater spirituality, more careful pastoral and evangelistic work, to stricter views regarding temperance and Sabbath observance, and to founding Sunday schools, young people's societies and other non-ritualistic meetings. So notorious has this influence of German Methodism become, that in America as well as in Germany earnest evangelistic church work is decried as Methodistic fanaticism. As an indirect result of the work of German Methodism the state churches of Germany are today experiencing a spiritual quickening which is comparable only to the Wesleyan movement in England in the eighteenth century. To have been instrumental even in a small degree in stirring up the gift within the great evangelical churches of America and Germany is no slight distinction.

OUTLOOK

Immigration from Germany reached its highest mark between 1880 and 1890. In recent years there has been a slight decline owing to the fact that many Germans are now settling in Africa and South America. Nevertheless, there are still over three millions of persons in America, born in Germany and other German states, and there are nearly ten million citizens, one or both of whose parents were born in German lands. While it is true that the German evangelical churches in America are faithfully reaching out after these millions of Germans and gathering them in in large numbers, it is nevertheless plain to see that there is still a wide field for such an agent as German Methodism. And there is all the more need of effective evangelistic work among these newcomers, because many of them are imbued with ideas which are subversive of all that we hold dear in the church, the family and the state. The realistic literature of the day has lowered the religious and moral ideals to such a degree that profound lapses from faith and virtue are considered every-day trifles. The pessimism of Schopenhauer and the glorification of the ego as exemplified by Nietzsche, have penetrated all classes to such an extent that many have left the safe moorings of the past and have adopted a misanthropic egotism as their religious creed. The surviving mediævalism, especially the militarism of Germany, has rightfully caused a reaction in favor of the rights of the common man. The rabid socialistic press of Germany, however, merely antagonizes every existing form of government and religious and social conditions in general without proposing and promoting a safer and saner order of things. This prevailing

One in Eight of Our Population

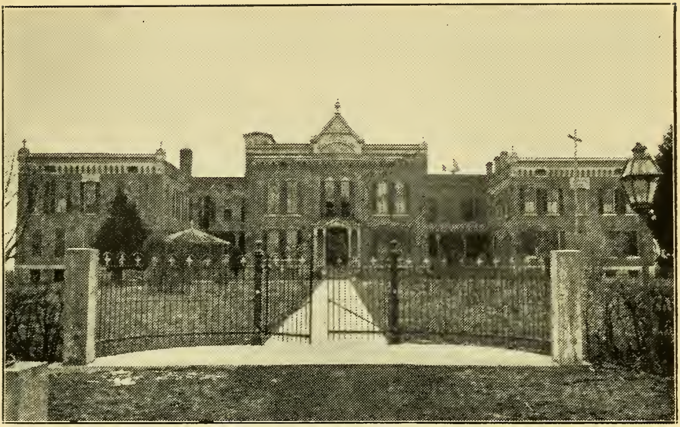
Present Need of Effective Evangelistic Efforts

"Zeitgeist" has influenced every stratum of the Germans to a far greater degree than would be possible in America. Thus it happens that the German immigrant of the last few decades approaches our shores with deep-rooted prejudices which are inimical to a happy social or industrial existence. To lead these estranged masses back into the folds of the Church and to a godly life is worthy the best efforts of Methodism. And to this patriotic and humanitarian service German Methodism will be devoted in the future as it has been in the past.

A Distinct Work

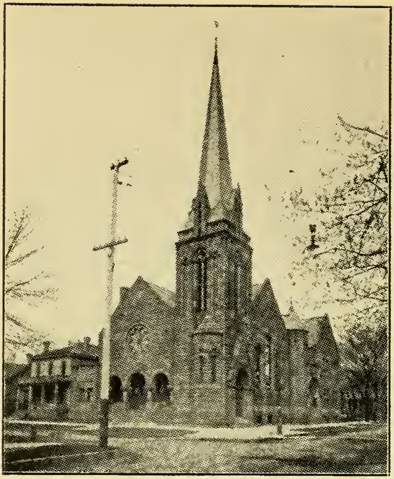
The serious problem of German Methodism is the fact that its ranks are being depleted constantly by the transfer of members to the English-speaking churches. Many German churches have English services on Sunday evening, and the Sunday schools and Epworth Leagues in the cities are English to a considerable degree. This is but natural. German Methodists are not clannish, nor have they any desire to establish a New Germany in America, or to perpetuate the German language as such, though "he hath twice a soul who speaks two languages." But they have persisted in the use of the German language, even where recruits from the Fatherland were scarce, because language is not only the vehicle but also the index of thought. To approach a German on a religious subject in the German tongue, more surely touches the springs of memory and the chords of emotion than any other means employed. The German language is the language of the Reformation. It is the key to the priceless treasures of German theology

Mother Tongue Essential

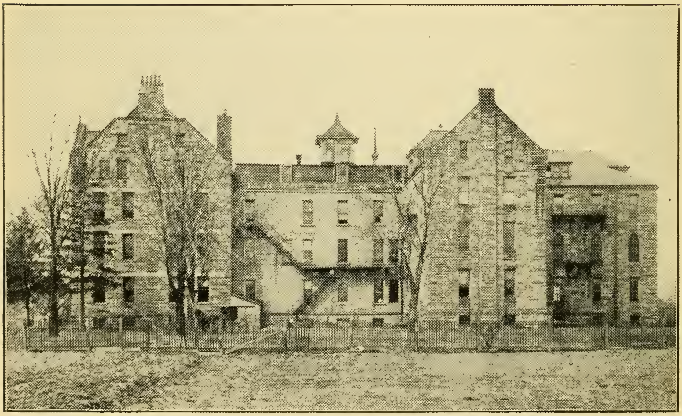


German Methodist Orphanage, Warrenton, Mo.

Main Building, Central Wesleyan College, Warrenton, Mo.



First German Church, St. Paul, Minn.



German Methodist Orphanage, Berea, Ohio.

and philosophy, of poetry, music and art. By employing the German tongue Methodism has linked together the best traditions of Protestant Germany with the rich heritage of Protestant England and America.

Give Them Hearty Support

While it is true that many German churches are in a stage of transition, and will be merged with the English churches in the course of time, the great majority of German churches are destined to wield a glorious and growing influence on the Germans and German-Americans for many years to come. The Church-at-large and the connectional officers should therefore heartily support the heroic and ofttimes discouraging work of the German conferences, both by their sympathetic interest and financial aid; for, if the Past is the teacher of the Future, such support will be but as "bread cast upon the waters."

NORWEGIAN AND DANISH METHODISM

BY REV. CARL F. ELTZHOLTZ

SUMMARY

Number of Norwegians and Danes in the country.—A Temperance contingent.—Importance of the Gospel to the Scandinavian.—He is indifferent to the State (Lutheran) Church.—Two apostolic founders.—Their message one with power.—The work sadly crippled by the transfer of the leaders to Scandinavia.—A contrast to the advantages of Swedish or German Methodism under the continuous leadership of their founders.—A rallying of discouraged forces.—Present status.—A faithful contingent.

Numbers and Residence

There are between one and a half and two millions of Norwegians and Danes in the United States. These people are scattered all over the country. There are many more Norwegians here than Danes. I will mention the following States which about six years ago had each more than 70,000 Norwegians and Danes: Minnesota, 417,182; South Dakota, 79,199; North Dakota, 119,032; Iowa, 131,240; Illinois, 135,090; Wisconsin, 279,882. The other States had from 53,182 (New York) down to 95 (North Carolina) Norwegians and Danes. And they are still coming by the thousands every year. They are considered to be among the most desirable immigrants. I am pleased to call attention to the fact that Local Option and Prohibition sentiment is very strong in five of the above-named six States that are most thickly settled by Nor-

A Most Desirable People

wegians and Danes. Mrs. S. F. Grubb, who at that time was W. C. T. U. National Superintendent of Work among Foreigners, wrote some years ago, "As the Scandinavians go, so goes Dakota," which has passed into a proverb in that State. But now where do the Scandinavians (of whom about one-half are Norwegians and Danes) go in this country? *The Union Signal* some years ago paid the following compliment to the Scandinavians: North Dakota is a prohibition State because, while Americans despaired, Scandinavians went to the ballot box and saved the State."

A Temperance Bodyguard

In answer to the question, Where do the Scandinavians (in this case the Norwegians and Danes) go? it is very gratifying to be able to say that The Board of Home Missions and Church Extension of the Methodist Episcopal Church is doing its best through its many missions for Norwegians and Danes, to turn and guide them aright, so that they will go where they ought to go and do what they ought to do; and it is endeavoring to imbue their character with the mind which was also in Christ Jesus, so that they will be what they ought to be—total abstainers and true Christians.

Why Missions Among Them?

But why should the Home Missionary Society send missionaries and organize missions among these and other foreigners who have settled down in our midst more than a million strong during the last year? Because only comparatively few of them are converted to God, and if the Church of Christ does not promptly and swiftly extend its helping, guiding and loving hand towards these strangers, the saloon element, the anarchist and infidels will entice and win them. It is, therefore, the solemn and imperative duty of the Church of Christ in His Name to preach repentance and remission of sins unto all the nations which are permitted to enter and settle down in our country. This we should do for the Lord's sake; for the sake of these poor, homesick and lost souls; for the sake of ourselves and our own country, which will be foreignized and debased if these strangers are not Americanized and exalted to honest citizenship and to the experience of true Christianity.

An Imperative Duty

The Norwegians and Danes come from countries where a certain sect (in this case the Lutheran sect) is established as a State Church of which all the inhabitants of the State who have not withdrawn from it are considered as members whether they are Christians or not; and the great majority of the people in these countries do not seem to have even the form of Godliness, and it is a fact that their transportation from Norway and Denmark to the United States does not produce any transformation in their character. They should, therefore, be approached with the pure Gospel of Christ, preached in their own language, as soon as possible after their landing, that they may be brought to Christ and be saved. Most of the Norwegians and Danes that come to this country despise and disregard their own State Church in which they have been brought up, to such an extent that a Lutheran minister some time ago declared in a Lutheran paper that only a little

Influence of State Church

more than 6 percent of the Danes in this country and about 33 percent of the Norwegians are members of any church. That is to say, that more than 1,200,000 Norwegians and Danes in this country disregard the religion of Christ and the Church of God so completely that they have no visible connection with it whatever. Norwegian and Danish Methodism has, therefore, a great work to do in behalf of this vast multitude that has settled down outside the visible fold of Christ.

The Present Demand

The Methodist Episcopal Church has now for many years had prosperous missions among these people. As Norwegians and Danes speak the same language they work harmoniously together for the salvation of their countrymen. The language is called Danish in Denmark and Norwegian in Norway.

The founders of Norwegian and Danish Methodist Episcopal missions in the United States are the Rev. C. Willerup and the Rev. O. P. Petersen. Mr. Petersen is also the founder of Methodism in Norway.

First Church Built

The Norwegian and Danish Methodist Episcopal Church at Cambridge, Wis., was organized by Rev. C. Willerup in the spring of 1851. It was incorporated May 3, 1851. This church is the mother church of Norwegian and Danish Methodism. The church building was dedicated July 21, 1852. This is the first Methodist Episcopal Church that was ever built by Norwegians, Danes or Swedes in this or any other country. This old sanctuary is venerated by Norwegian and Danish Methodists, in a measure, as Old

John Street Church, New York, is venerated by American Methodism.

The First Pastor

The Rev. C. Willerup, who was born in Denmark in 1815, emigrated quite young to the United States. He was converted to God among the English-speaking Methodists in the South. After his conversion he prepared for the ministry, and in due time he became a member of Genesee Conference. At that time he preached in the English language. When it became known at the mission rooms that Mr. Willerup was a Dane he was secured for the Norwegian and Danish work and sent to Cambridge, Wis., in 1850. Here he had a great revival. Many souls were awakened and converted to God. So great was the influence of the Word of God that there was not a day, Mr. Willerup writes, when he was at home but there were from ten to twenty persons coming to see him about their spiritual interests, asking, "What must I do?"

Though Pastor Willerup was sent as a missionary to our people in Wisconsin in 1850, where he organized the first Norwegian and Danish Methodist Episcopal Church in the world in 1851, the Rev. O. P. Petersen, who was born in Norway in 1822 and converted to God on the Atlantic Ocean, preached the Gospel to his countrymen in Norway in 1849, though no church was organized before Pastor Willerup had taken up work among the Norwegians and Danes in this country. A powerful revival was commenced and many precious souls were converted to God.

After Mr. Petersen returned to this country he was sent in 1851 to Iowa as a missionary to his countrymen. He became a member of the Upper Iowa Conference. As the new missionary could find no house in the Norwegian settlement where he intended to begin his work, he was compelled to rent a house in Prairie du Chien, about twenty miles from the nearest Norwegian settlement. This was very inconvenient. Pastor Petersen, who preached the Word of God with great power in many different settlements, organized in 1852 at Washington Prairie, Iowa, the first Norwegian and Danish Methodist Episcopal Church west of the Mississippi. He had a very large circuit to take care of; it took him four weeks to go through it. At these monthly visits there were great manifestations of the power of God to move the hearts of his hearers. In some places the people followed him on the way, asking him with tears to pray with them before he left.

Strong Revival Influence

Willerup visited Petersen at Washington Prairie and stayed with him ten days. They preached twice every day in the woods as long as he remained there and they had a glorious time. In April, 1853, Petersen visited Willerup at Cambridge, where he had the pleasure of preaching in the new church to a large congregation and the Lord gave him great liberty to declare the Word. They had meetings every day and sometimes twice a day, and the blessing of the Lord rested upon them. While at Cambridge Petersen received a letter from Bishop B. Waugh asking him to return to Norway to continue the work he had begun there in 1849.

Two Apostolic Preachers

Petersen returned home to Iowa, accepted the call, and left the little flock the Lord had given him on July 4, 1853. It was difficult for the faithful pastor to leave his spiritual children who still needed his watchful care, but the call of duty had to be obeyed. This appointment was a great gain for Norway but a heavy loss to the newly-organized Norwegian and Danish mission in the United States.

A Bereaved Church

Pastor C. Willerup continued his labors in Wisconsin and visited other States in the interest of the Norwegian and Danish mission, the burden of which, after the departure of Pastor Petersen, largely rested on his shoulders. The Lord raised up a few earnest men to supply the work which Willerup and Petersen had organized, among whom the Rev. H. Garden, C. P. Agrelius and Samuel Andersen must be kept in grateful remembrance for their works' sake.

In 1854 the Presiding Elder, I. M. Lieghy, reported concerning the Norwegian and Danish work: "It has now been in operation a little more than three years. We have in all about 400 members. It has made its way into most of the Scandinavian settlements in this State (Wisconsin) and Minnesota." The same year Willerup reported concerning the work in Cambridge and the other preaching places in connection with it: "We have at present in our society 180 members and 46 on trial, 5 local preachers, two of whom are recommended for admission to the Conference, 3 exhorters, 11 class leaders, 84 scholars in Sabbath school, 17 teachers, and 460 volumes in the library."

A Good Start

In 1855 Willerup reported that they had commenced to build a church in Racine, and one on Heart Prairie, and that they were laying plans to build one in Primrose. These reports show that the work among the Norwegians and Danes at that time was in a healthy condition, and that it had developed to a prosperous mission under the efficient leadership of Pastor C. Willerup. At that time he received a letter from Bishop T. A. Morris, dated Cincinnati, December 22, 1855, in which he stated that a superintendent was needed for our Scandinavian missions in Europe, and the Bishop asked him if he would be willing to go.

A Heavy Loss

Pastor Willerup accepted the appointment. In 1856 he left the United States for Norway, where he arrived July 3, 1856. This was another heavy loss for the Norwegian and Danish Methodist missions in this country. Both its strong, eloquent and indefatigable leaders had now left the successful and thriving young mission and there was not a man left that was competent to fill the place of either of them. This was such a stunning blow to the young mission that it gave it such a setback in its prosperity and development that it took many years before the mission could recover from it. While the German and the Swedish Methodist missions continued to enjoy the leadership respectively of Dr. William Nast and the venerable pastor, O. G. Hedstrom, the Norwegians and Danes with tear-dimmed eyes had to witness the departure of their Elijahs without having even an Elisha to fill their places. They could only stand in their loneliness and cry, "Father, father, the chariot of Israel and the horsemen thereof."

Scattered Flocks

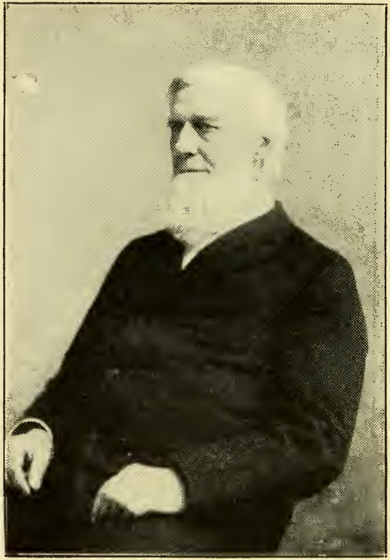
It is a serious matter for a church or a mission to lose its leaders when it is in a formative condition. There were only a few missionaries left to supply the work, and there was none among them that was able to take a leading part in the mission. The Norwegian and Danish work was, therefore, either scattered among the English-speaking districts or they organized as districts under Swedish Presiding Elders.

Heroic Persistence

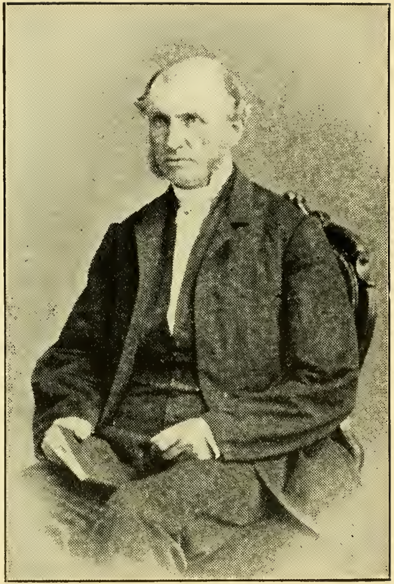
But did the scattered missions ever rally again? Yes, they did. After years of discouragement and disappointment the Lord raised up new leaders. The separated Norwegian and Danish missions were first united in districts, and about twenty-four years after the departure of Pastor Willerup the Norwegian and Danish work was organized as an Annual Conference at Racine, Wis., the city in which Pastor Willerup was stationed when he was appointed to take charge of the work in Scandinavia. The conference was organized in 1880 by Bishop W. L. Harris. Such was the beginning of Norwegian and Danish Methodism.

A New Outlook

Since then the work has prospered. Norwegian and Danish Methodism in the United States has now two Annual Conferences, the Norwegian and Danish Conference and the Western Norwegian-Danish Conference (on the Pacific Coast). We have a number of prosperous missions on the Atlantic Coast. The work in the old historic Bethel Ship mission is prospering grandly; their roomy church is too small. New missions have



Rev. Ole P. Petersen



Rev. Christian B. Willerup

Founders of Norwegian and Danish Methodism

Rev. Olof G. Hedstrom

Rev. Jonas Hedstrom

been organized in Brooklyn and New York. We have a splendid mission in Perth Amboy, N. J., and other places on the coast concerning which I have no statistical information. We also have missions in Utah.

Publishing Interests

Norwegian and Danish Methodism has also three book concerns; it publishes four weekly papers and three Sunday-school papers, and has three theological schools.

A Splendid Contribution

While we thank God for this substantial success, we acknowledge with grateful hearts that Norwegian and Danish Methodism could never have been possible if it had not been for the liberal support and the tender care of our mother Church, but we also rejoice to know that these missionary grants have not been made in vain. These thousands of Norwegians and Danish Methodists who have been won for Christ and the Church are as a whole loyal to our Methodist doctrine, discipline and institutions, and there are thousands of Sunday-school children whom we are trying to win for God and the Church. This million dollars worth of church property we have accumulated during the past years of hard work belongs to the Methodist Episcopal Church; the many thousands of dollars which we have collected for missions and other benevolent church work have reverted to the treasury of our mother Church, and thus the Norwegian and Danish missions of the Methodist Episcopal Church are, like the other prosperous missions of our Church, endeavoring in their humble way to build up the Kingdom of God and the Church we love so well.

THE FUTURE OF SWEDISH METHODISM

BY C. G. NELSON, D.D.

A little over sixty years ago, or 1845, Swedish Methodism was organized. There was then one preacher, Rev. Olaf Gustaf Hedstrom. His appointment was the "North River Mission," New York, his church a condemned vessel that had been purchased cheap, rebuilt so that it made a room for worship and a pastor's office and class room. This ship was rechristened and called the Bethel Ship "John Wesley." This was the cradle of Swedish Methodism. Here Pastor Hedstrom gathered a few converted sailors and immigrants and commenced this work in the name of the Lord. He had previously been converted and called to the ministry and had preached in the English-speaking part of the Church for ten years, and it was with great diffidence and much fear that he was persuaded to begin this work; but he soon realized that it was of the Lord and entered into it with zeal, and soon saw some conversions and a class was organized.

A Bethel Ship

Speaking After the Manner of Men

At this juncture one might well have said, What shall become of this child; this organization? With only one preacher; no church except an old ship; no church literature; no church paper or press; no institution of learning for training Swedish preachers or even a competent teacher; how could the work succeed? There was at that time probably not one Swede for every ten thousand inhabitants in America. Would it not squander time, efforts and money even to try to do mission work among these few and try to reach and influence them in their mother tongue? Are they not in America and do they not intend to become Americans, and who knows if any more will come?

Walking by Faith

I fear some wise men, without much debate, would have been ready to settle the matter by saying, "What's the use? We can never gather any congregation, and even if we should succeed in getting a score or two converted, they may soon scatter or die and our work be in vain. Brother Hedstrom, let us close up before we begin, and go each to our homes!"

But God thought otherwise, and with Him were the Bishops and other leading men of the Church, and with them was Olaf Gustaf Hedstrom, a man full of faith and the Holy Ghost, and with him were a few praying and faithful saints, and the results we know in part. The work was begun in the name of Jesus with prayer and faith, and God has crowned it with success.

Answered by Fire

Hundreds were saved in the Bethel Ship from their sins and sinful lives, and became living and zealous Christian workers. Some of these returned to the Fatherland and there kindled revival fires, and some journeyed to the great West and settled—some in cities and some in rural districts; and wherever they went they testified of the great salvation they had experienced. Some who heard them and saw their earnest Christian life and work, believed in and sought the same blessing and joined them, and as a result classes and societies were organized in various places—at Victoria, Andover, Galesburg, Bishop Hill, Chicago, Donovan and Rockford, Ill., and in St. Paul, Marine, Chisago Lake and Vasa, Minn.; and from these the work was further extended to many other places.

Churches Firmly Established

Men with more or less general education were converted, called of God and sent out to preach, and were more or less successful. Souls were converted and more societies were organized; churches and parsonages were erected, and thus the work was established firmly among our people in spite of a persistent and vicious opposition from all sides. Not only from the arch enemy of all good and from his avowed friends, the wicked world, but also, alas, the clergy of the Lutheran Church, who warned all their people against the heretics (the Methodists), forbidding them to even hear their preaching or harbor them in their houses. So that it came to pass that "they were everywhere spoken against;" but for all this, Swedish Methodism steadily advanced.

Early Literature

Soon after the planting of this movement there was felt a need of literature in the Swedish language to build up the converts in their most holy faith. A few books were translated, such as "John Nelson's Journal," "Hester Ann Rodgers," "Porter's Compendium of Methodism," "Fletcher's Appeal," "Wesley's Christian Perfection" and our Church "Discipline." All these were very imperfectly translated, so that if it were now, they would not be a credit to our literary ability in either English or Swedish; but they did much good and served their time.

Next, a little church paper was published, *Sandebundet.* This was a six-column, four-page weekly and became a potent factor for the defense of our doctrines and workers, and did much good. This paper is still published, but it has grown to a sixteen-page weekly of about the size and form of the *Northwestern Christian Advocate.* It is edited by Rev. Wm. Heuschen, Ph.D., one of the most learned Swedes in America. And let me assure you, brethren, who may not be readers of this valuable Church organ, that it is well edited and stands for the defense and promulgation of the Gospel according to Methodism.

An Able Periodical

Next in order of development came our theological seminary for the education of candidates for the ministry. This was begun in a small way, with a class of three young men, of whom two have already gone to the great beyond. One is with us, the Rev. Alfred Anderson, the efficient Presiding Elder of the Chicago District. The first teacher in the Seminary was the Rev. Dr. N. O. Westergren, who was also pastor in Galesburg, where our school was organized (1870). He is still in the pastorate, though superannuated.

A Theological Seminary

The Swedish work had, up to 1877, been attached to English-speaking conferences and had attained to the dignity of three Swedish districts, of which the Illinois and the Iowa Districts belonged to the Central Illinois Conference, and one, the Minnesota District, to the Minnesota Conference, with a few scattering congregations in other parts of the country. Now an epoch-making incident occurred, namely, the organization of the Northwestern Swedish Conference.

First Annual Conference

By this action our work was consolidated and gained strength for future development. We could more easily adjust our force of workers, show a more solid front to our opponents, feel the inspiring touch of our brothers-in-arms and were more fully recognized and efficiently aided by our benevolent societies, and the result of all this was a more sure and steady growth of our Swedish Methodism. More and better churches and parsonages were built, more new congregations were organized and the older ones grew larger and stronger.

Our theological school, which up to 1881 was like the minister in the itinerant system, then attained a central location in Evanston, Ill., where our first school building was erected in 1883, on the campus of the Northwestern University, on a leasehold. Rev. Albert Ericson, A.M., D.D., was that year elected President of the Seminary, which position he still holds and is in the effective ranks.

An Epoch Making Factor

The location of our Seminary in Evanston was another epoch-making factor in our work; for here we can with a comparatively small outlay on our part (by our students having access to the courses in the Northwestern University and the Garrett Biblical Institute, and ourselves instructing in the Swedish language and literature and theology in Swedish terms, and a few other branches) give our students the advantage of the highest and best instruction offered by any educational institution of our land, and thus give them thorough equipment for their life work.

This has given great encouragement and inspiration toward success to Swedish Methodism, and will in the future give still more.

A Book Concern

In 1888 another epoch-making act was the organization of the Swedish Methodist Episcopal Book Concern. To this we were impelled, or compelled, by conditions over which we had no control.

Bethany Home

Then we have in Swedish Methodism a home for indigent old Christians, "The Bethany Home," located at Ravenswood, Chicago. This home was founded largely through the liberality of our honored brother banker, John R. Lindgren, in memory of his beloved parents, both of whom, many years ago, went home to glory. God bless Brother Lindgren for this noble charity, and may this good institution be sustained and continue as long as any indigent Swedish pilgrim remains this side of Heaven.

A Marked Advance

In 1893 still another epoch-making step was taken, when our Northwestern Swedish Conference, which up to that time had spread over eleven great States and Territories, was divided into three conferences—the Central and the Western Annual Conferences and the Northern Mission Conference. By said division our work within each respective field has been further strengthened and developed and our mutual interests have not suffered, because at the division it was so arranged that each conference should have equal pro rata share in their support and management.

During this time our work in the East has been organized into an Annual Conference. This, as all now agree, has greatly aided in furthering the best interests of the work in that important field. This conference now also has a share in the support and management of our joint institutions.

East and West

Our work has now pushed its frontiers to the North Pacific Coast, where we have our Swedish District in the Puget Sound Conference, with work in three States, and to the South Pacific Coast, where we have one Swedish District in the great State of California, and also one Swedish District in the Empire State of Texas. These all are embryo conferences of the future.

A Summary

In our Swedish Methodism in America we have now four Annual Conferences and three Swedish Districts in as many English-speaking conferences. In these all we have over 225 churches and 130 parsonages, with a valuation, including Bethany Home and our Seminary, of a little less than one and a half million dollars, with about 220 pastors and about 17,000 lay members and about an equal number of Sunday-school children and Epworth Leaguers. We have reason, we think, to thank God and take courage. Besides this we have, as an outgrowth of this, about an equal army in Sweden marching to Zion under the banner of the cross and under the tutelage of the Methodist Episcopal Church. This the result of about sixty years of a work begun by God with one man.

BUT WHAT OF THE FUTURE?

Adverse Winds

Let us look first, for a moment, at the discouragements. In what condition are we, and what negative influences environ us? What difficulties have we to contend with? What weaknesses among ourselves? What losses have we sustained and what losses are we likely to sustain? How may it go with Swedish Methodism in the future?

These questions are all of grave importance for Swedish Methodism in America, as well, indeed, as for all non-English-speaking parts of the great Methodist Episcopal Church. These questions studied in the light of the past, the present and the future possibilities, may test our faith to its utmost with reference to the future.

American Environment

First of all, I mention the fact that we are in America, and thank God that we are here, most of us, by choice and not by accident. Here all is American; that is, American in thinking, in practice, in language (English). The tendencies of all our environments, commercial, social and political, are to Americanize us. Our children attend the English-speaking public schools and colleges, and we speak English largely in our families. Our neighbors are Americans. In our travels the English is used, so that the tendencies are altogether in this direction, and what is more, we would not have it otherwise if we could; for our intention is not to establish a Sweden in America, but to become thorough Americans, and, if possible, the best type of Americans.

A Slight Difference

The only difference, my English-speaking brother, between your Americanism and mine, is this: you came over the day before yesterday in the person of your ancestors, and I came yesterday in my own dignified person. But we are both Americans—Americans to the core—and I am willing, if you are, to join in singing that beautiful hymn where these words are found:

> ''Together let us sweetly live,
> Together let us die''—

as Americans.

Is it not likely that under such circumstances many Swedish Methodists in this country, and especially our children born to us here, will lose their Swedish language and thereby be lost to Swedish Methodism? Most assuredly. We both *have* lost and *are* losing many every year. Yes, some quite recent arrivals, even, have lost their Swedish language before they had time to learn the English. This last-named class are, I think, to be pitied, for they are poor indeed, but such are few and hardly worth mentioning.

Loss of Swedish Tongue

That our children become Americanized is as natural as that the sun rises in the East. That they lose the Swedish tongue is equally natural and easy, unless we make special efforts to instruct them in our beautiful language; and this, I think, we ought to do, and it can be done if right means are used, and it will do them good intellectually as well as financially, socially and religiously. But where this is neglected, in the very nature of the case we must lose them as factors in our work; and if it is necessary for us to exist at all as specifically Swedish Methodist churches, it is both wise and necessary for aggressive work that we build our young people into our Church life as far as possible, so as to increase our numbers and inspire our workers and make strong churches.

Loss by Intermarriage

Another source of weakness is to be found in the matrimonial line. The young, black-haired, swarthy-complexioned Yankee espies our fair-complexioned, light-haired, blue-eyed and rosy-cheeked maiden, or our ambitious, fair-complexioned Swedish young man casts his eyes on a black-eyed and bright young American girl, and they are mutually pleased with each other and go and get married; and that, say you, is all right, and so it is, but then, when they are to select the church to which they are to belong, in the very nature of the case they join the church where both understand the language, and that will, in nearly every case, be your English-speaking church.

In this way our Swedish churches are depleted and our English-speaking churches are enriched every year.

Loss by Migration

Another cause of loss to us is found in the migratory tendency among our people. Many who have been converted through the labors of Swedish Methodism move to other places. The general tendency is to go West, and often they locate where we have no Swedish Methodist Episcopal church. They will generally join the English-speaking Methodist Episcopal church if they understand the English language measurably well, and thus again we Swedes lose and your English-speaking churches gain by our loss, many each year.

Why Maintain Preaching in Swedish?

The necessity for preaching in foreign languages, and Swedish as well as the rest, lies in the difficulty of learning the English language sufficiently well to understand a sermon in the same by those who come to this country in mature years and have no opportunity or time to attend English schools, having families to support and educate and homes to purchase and pay for, and if possible, to acquire a competence and at least to provide against poverty and destitution in old age. The laboring men have a hard enough task and have not time or opportunity or even energy left to attend school. They do learn enough of the language to know the names of their tools and the tasks they have to perform and necessary transactions in their business, and may learn many words and their meaning; but, when it comes to understanding theological terms and the higher language used in your English-speaking pulpits, it is very difficult and almost impossible in many cases.

Difficult to Secure Preachers

Another great difficulty for us is in securing a sufficient number of well-equipped candidates for the ministry to man our increasing fields. There are many causes for this, of which I will only mention a few.

First, the natural reticence on the part of converted Swedish young men who may be called to the ministry.

Second, some who are called hesitate on account of the meager support we can give our ministers, while other professions and trades offer great gain financially. It then requires great self-sacrifice, which all are not willing to make.

Third, some who are called and yield to it, think they see no great future prospect for and in Swedish Methodism, and so they are led to enter the English-speaking Methodist ministry, where they see a wider and more promising field.

Another difficulty has for many years been and still is the lack of room in our Seminary for a sufficient number of students to prepare for the ministry. This lack will now be supplied by our new Seminary building in course of construction on our new campus, on the corner of Lincoln Street and Orington Avenue, Evanston, within easy walking distance of the Garrett Biblical Institute and Northwestern Academy and College of Liberal Arts. This beautiful and substantial, though modest, building will furnish room for a largely increased corps of students, and we trust that both in teaching force and other equipments we shall be better prepared to do efficient work so as to fill this long-felt want, and also that when we are prepared to take care of and properly encourage them, many of our bright young men shall yield to God's call and say, "Here am I; send me! Send me!"

An Unwise Action

Another great danger that threatens our Swedish Methodism is a tendency on the part of some of us, not always those who would be best equipped for it, either, to attempt English preaching, thus undermining our own specific work; and what the fathers have built up with prayer and earnest self-sacrifice, these may easily tear down and betray. I consider this detrimental, and it ought not to be encouraged by either Americans or Swedes. If it is necessary for us to exist at all, it is both wise and necessary to the best work, that we conserve our inheritance and build strong churches and maintain them.

But the greatest danger to the conservation of our Swedish Methodism is when the English language is allowed to become predominant in our Sunday schools—and it very easily does, being the school language of our children and many of our young people, and therefore the more excusable.

Where the Language May be Taught

What can and ought to be done is, that we instruct in the rudiments of our own language the infant classes, and teach our children to read, speak and sing Swedish. This will not hurt them, but do them good in every way. Many of the instructors in our public and higher schools have noted the fact that the young people who know one foreign language are generally the most proficient in English.

But the question arises, shall Swedish Methodism always continue in America? And the answer is dependent on possible conditions in the future.

If immigration from Sweden to America for one, or at most two generations, should cease, then we need not, and therefore should not, continue our distinctively Swedish work; but we

A Glimpse Into the Future

would all be ready and glad to become amalgamated with the English-speaking Church. It would then be a clear waste to both energy and money to do otherwise; but, as long as immigration from Sweden continues, it is necessary and wise to offer the Gospel in their mother tongue to these incoming hundreds of thousands and win them for God and vital piety, and garner them in the Church. The Methodist Episcopal Church has large responsibility in this matter, not to us, but to God.

As to the probabilities of immigration ceasing from Sweden to America, let the following facts speak:

A Virile People

In 1854, when the writer left old Sweden, there were in that country about 3,500,000 inhabitants. Since then approximately one and a half million have emigrated from Sweden to America, and you would naturally infer in your American haste that Sweden would be almost depopulated and could not spare any more; but what is the fact? There are now in Sweden over 5,000,000 inhabitants. No race suicide there and none here by their descendants.

Further, Sweden is a poor country, save in the quality of her people, and America is rich in opportunity and wealth. Sweden a small country, America is great in every way. Under those circumstances and so many of their relatives and friends already here, when do you think immigration from Sweden to America will cease? When? Never! Until America is full of them; and I say, and I think you will say, let them come. We'll take care of them relig-

The Work Will Widen

iously and get them to help us take care of ourselves and our country. Brothers, God made no mistake on Pentecost when he endowed his apostles with the gift of tongues. Nor did our Church make a mistake when she, following the plain indications of Providence, established missions in this country in the various languages of the immigrants who come to our shores, and she must do more and more of this work in order to save America; and we as Swedish-Americans are willing to help her in this great undertaking if your English-speaking Americans are willing to let us do it in the best way and to the fullest extent, and we hope that, as in the past, so in the future, God will help *us* to help *you* by earnestly sustaining "Home Missions," as well as in every other possible way. We must not neglect nor give less to Foreign Missions, but unless we convert the incoming Americans and build strong churches at home, how shall we, when the present generation of liberal givers have passed away, be able to sustain Foreign Missions?

How to Help Foreign Missions

If we fully realize the situation, the first strong and enthusiastic forward movement must be towards "Home Missions." And if the Master's command to begin at Jerusalem is reiterated by the Church, the Swedish-speaking division of our militant Church is getting ready to march forward from victory to victory.

OTHER IMPORTANT FIELDS

PIEGAN INDIAN MISSION

AN EXAMPLE OF WHAT IS BEING DONE

BY F. A. RIGGIN, SUPERINTENDENT

SUMMARY

Reservation defined.—Government wardship explained.—Blackfeet Reservation described.—Effect of Buffalo extermination.— Indians at work.— Becoming citizens.— Methodism among them.—The work of the Government beneficent.—Religion and self-government.—Indian children.—Homes and burials.—An Indian chief.—Temperance appeal.—Allotment of lands.—Work to be done by the Methodist Mission.

NOTE.—There are about 250,000 Indians in the United States. Our Church began work among them in 1814. We now minister to them in 35 Indian missions, in which we reach about 12,700 Indians. We have a membership of about 2,000. The value of Church property is $47,425. We appropriated last year for this work $10,324. The chapter on the Piegan Indians is given as one sample of Indian mission work.

Our mission embraces the Blackfeet Indian Reservation. A reservation is a tract of land set apart by the United States Government for its own uses and control, for military and other purposes.

Reservation Defined

The development of the Indian requires such a location, for they are "wards of the Government" and cannot, in their primitive condition, well be under the direction of the United States. They require such regulation as is administered by Congress and directed by the President and the Secretary of the Interior.

Relation to National Government

Their relation to the Government is a very intimate one, on the order of international lines, and though they are wards, their rights exist by treaties. These treaties have resulted from their subjugation in Indian wars.

Every student of American history knows what a terrible time we have had with Indians from the earliest settlement of our country down to the present.

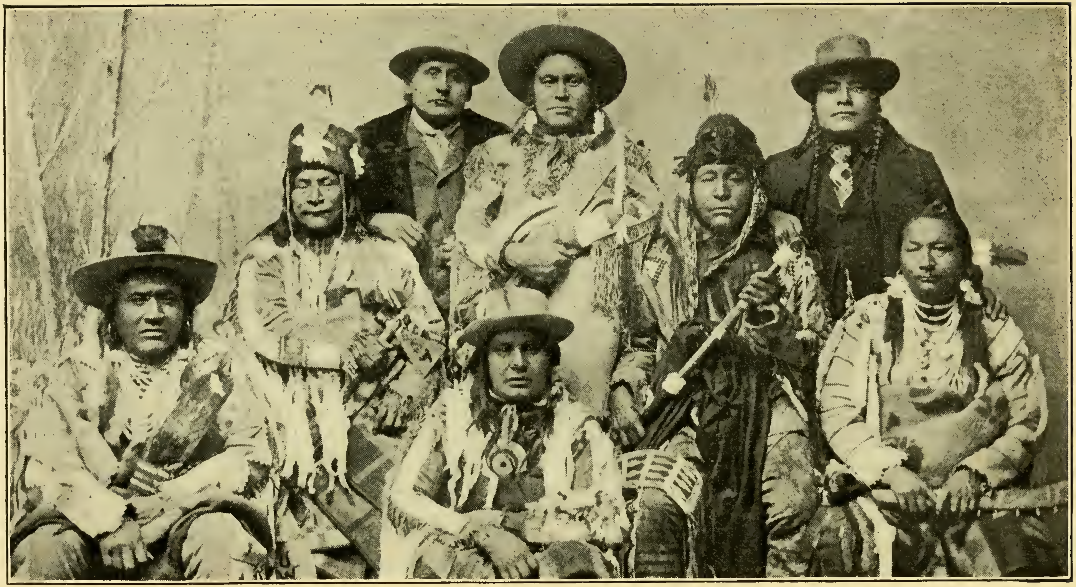
When the warlike spirit has been aroused by the encroachment of civilization upon their domain, conflicts have resulted and they have been driven along bloody trails until they have been "corralled" in reservations in different places, widely separated. Treaties have been made, and their development and civilization undertaken by the Government.

Number and Tribal Relations

This has been wisely planned. There are 250,000 Indians remaining of the various tribes. They could not be controlled in one body. The different tribes have been as antagonistic toward each other as to the white people. Thus each nation, or allied tribes, have separate reservations and different treaties, but all tending to the same end, viz., their Christian civilization.

Blackfeet Reservation

The Blackfeet Reservation is in northern Montana. It lies at the base of the Rocky Mountains. It extends fifty miles along the international boundary between Canada and the United States, and sixty miles south. It formerly reached to the main divide of the Rocky Mountains. On this main divide is located the "Crown of the Continent," a water shed where water runs to the three oceans. The head waters of the



Piegan Indian Chiefs

Happy Indian School Children—They are being Americanized north forks of the Missouri and the Columbia, and the south forks of the St. Mary's River rise here. What a coincidence! The children of ancestors whose domain originally extended over the whole continent are now located at least in sight of its crown, astride the three slopes running to the Atlantic, the Pacific and the Arctic Oceans.

A Picturesque Region

This Rocky Mountain region is among the most picturesque of the world's scenery. Great glaciers and cascades, waterfalls and canyons, snow-capped peaks and beautiful slopes extend beyond human vision and baffle description. The summers are most delightful and transcend even a California winter. "Incubator Basin" is also located here, and such a winter as dropped upon us last! No Arctic explorer will ever reach the North Pole if the climate up there is anything like it. With nearly all of the passenger trains on the Great Northern system snow-bound and their rotaries lying helpless by their sides, cyclones of snow and gravel piling up in impenetrable drifts, it seemed almost impossible to exist, and yet the Piegans have so learned the art of living that they emerge from their crude surroundings eager for their summer's work.

A Terrific Winter

They Learn to Work

It is work now. Formerly the Indian did not work, at least in our way. He could go out and shoot buffalo. The Indian women would "rustle" the wood and the water, but the men were on the hunt, and what a feast! No one knows the best cuts of beef better than an Indian. No one can get more out of an animal. They eat all that is eatable, both outside and inside. They tan the hides and use them for robes and moccasins (shoes) and for other purposes. They made tepees and got food, clothing and shelter from a buffalo. They did not have to work, but could get along without it. But when General Miles and other Indian fighters exterminated the buffalo, their means of existence was gone.

Idleness and the Buffalo

For a long time after their subjugation the Government fed and clothed them, and in the civilizing process the best ingredient has been work. They have been taught the necessity of work and they do it. In a very short time the Piegans will be a tribe of workers. The reservation is now to be thrown open to settlement. The surveyors are already in the field. The Indians are to become citizens and not wards. The last process of eliminating the Indian ward has begun and soon they will be at work on irrigation canals, in the fields and in the mountains. By intermarriage the red man is to become a white man—a community of artisans and farmers and stock men. Indian history is to become past history. Much has been accomplished. Much remains to be done. But some time the last chapter will be written. Some will linger a time with us, but the greater number will be absorbed into citizenship.

Indians to be Citizens

Methodism and the Piegan Indians

Methodism has been associated with the Government in the development of the Piegans from an early period. Under General Grant's peace policy this reservation was assigned to our Church. Its agents and employees at times have been members of our Church; others have come from Methodist homes; we have had Methodist preachers among them at times since 1872. Brother Van Orsdel visited them at that time. The writer, then a young Presiding Elder, with Rev. Clark Wright, of Helena, now of New York, made an overland trip of several hundred miles to visit them in 1876. Their children, now grown to manhood and womanhood, have been educated under the direction of such men. Brother Duncan in the earlier days and later Rev. W. H. Matson—his widow still remaining in the service—have instructed the younger generation.

Influence of Christian Instructors

The beneficent spirit of our Government can be seen nowhere better than in its control of the Indian. Agents are appointed to personally supervise and direct, even in minutest affairs, and the employees of all kinds are under civil service regulation. The different trades are represented and a complete system of education is carried on. Children of all ages are taken from the tepees and as much as possible of the Indian life is trained out of them and as much as possible of our life is developed within them. They have excellent industrial training. They are taught domestic science in all its branches. Cleanliness is impressed upon them. The Industrial Training School is a model of neatness.

Government Control Beneficent

They are taught at the schools and missions of the churches the various phases of agriculture. By precept and example principles of Christianity are inculcated. All the advantages of the ideal home, industry, economy, thrift and the elements of the well-rounded character are kept constantly before them.

A Practical Curriculum

The agent is father, governor, judge. Employees and citizens whose duties bring them to the reservation, as well as the Indians, are under his direction. Physicians are employed to give medical attention, and though the treatment of the "old medicine man" is by no means among the lost arts, for his incantations and drum beats are still in demand, yet even these medicine men often find the remedies, skill and advice of our doctors vastly superior to their methods.

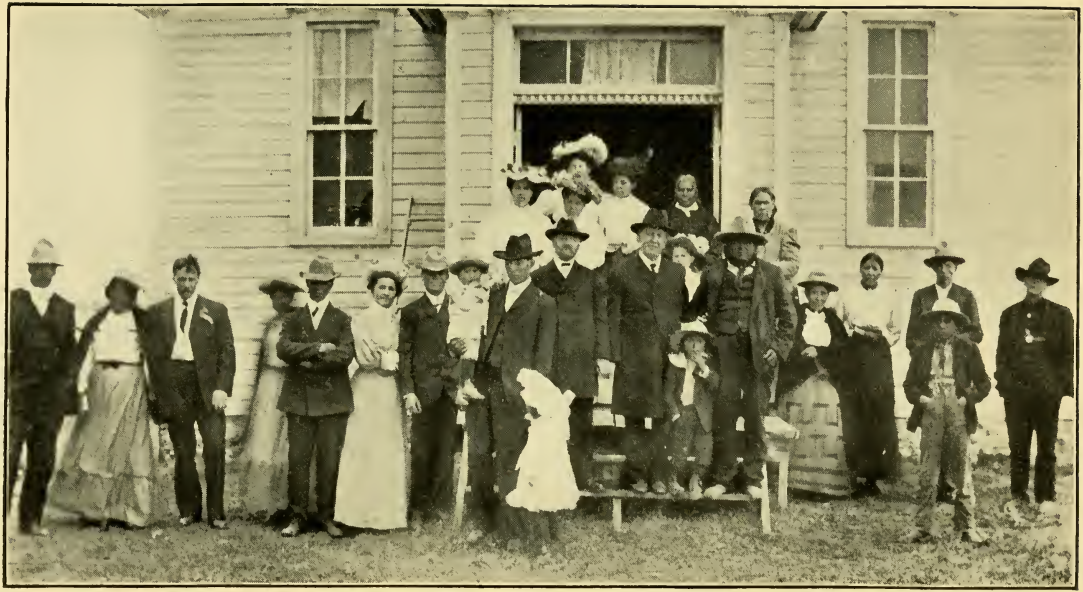
The Passing of "Medicine Men"

The development of Christian character is necessarily of slow growth. They have a religion of their own—a sort of sun worship. The beauty and beneficence of the influence of the sun impress them, and they have a belief in spirits, good and evil. They have a crude code of moral conduct. Their native government is patriarchal. Under the Government they are taught self-government. They have an Indian court, and some of their discussions are models of judgment. The Indian police are often heroic in the performance of their duty. They are superstitious. When death overtakes a loved one they often abandon their homes and select new ones.

Indian Institutions

The best results of missionary labor are among the children, both within and outside the reservation. Nearly all the children are required to attend school. These schools exercise a complete control. The missionary is greatly loved by the pupils and most cordially treated by the superintendent and teachers. The Sabbath services are hours of delight. The children sing as well as our white children and seem to retain spiritual

Best Results with Children



Piegan Indian Church (exterior)

Piegan Indian Church (interior)

truths in a remarkable degree. The other day a very bright little girl went to one of the teachers and said: "I do wish everybody in the world would be good and do right and nobody ever do wrong, then all would go to heaven and live with God after the judgment. Wouldn't the devil then be lonesome with his fireworks all alone?" Their constant inquiries indicate an anxious mind and willing heart. The bright, cheerful, sweet faces of a group of school children are a marked contrast to the old squaws and their children. Is it not an instructive illustration of the wisdom and beneficence of their wardship by the Government and the beauty and joy of missionary labor?

A Solitary Satan

We frequently meet with indications of the coming harvest. The other day I went into a tepee to visit an Indian family. They were repairing a fence around a hay meadow. There was another family visiting them. I found them getting ready to leave for Canada to visit a sick brother, a member of the Canadian branch of the tribe. I asked them if I should pray for them and their sick relative. We all bowed together around the camp fire and petitioned the Father for his mercy and grace. Our interpreter was one of the school children, educated at the Willow Creek school adjoining our mission, an attendant upon our services at the school and church. These children are now scattered all over the reservation and carry with them the precious truths we teach them.

Children as Interpreters

We frequently marry them according to our ritual and the American customs. They are establishing homes. On farms adjoining the mission are young couples married by me several years ago. A few Sabbaths ago I baptized one of their children. We visit them socially. Their homes are models of neatness.

An Indian Funeral

We have some pathetic scenes in our little cemetery where we bury their dead. Their grief is often heart-rending. They possess all the tenderness and affection of white people. They have peculiar ideas of the future. They will put a trunk or sack with clothing and bedding in the grave, place money in the pockets and even a tent in the grave for the journey to be resumed beyond. What a precious privilege to preach Jesus Christ and the Resurrection.

An Indian Temperance Address

It is extremely difficult to tell how much headway truth is making among them. The most impressive and dramatic address on temperance I ever heard, came from the lips of White Calf, the old chief. He said in substance: ''Before our people came in contact with the white people our nation was strong and powerful. They were successful on the hunt, brave in battle and victorious in war. They roamed these plains and mountains healthy and vigorous. They were erect, could walk straight and steady, looked up and not down, their minds were clear, they could follow a straight line. Now all is changed. They act like crazy people, they can't run, they walk crookedly, they are on both sides of a straight line and not following it, excited and not calm, weak, helpless, fight one another and are destroying themselves. Fire-water (whiskey) has done the mischief. We met a man on the prairie with barrels of it a short time ago. We took the barrels and broke them open and poured out the stuff. Tell the father at Washington to keep his people from selling this dangerous drink to our people.'' His native eloquence and gestures in style and language could not be surpassed. That address was endorsed by all the chiefs then present and the meeting was continued nearly all night. This happened more than thirty years ago in a council which we had with them.

A Chief's Advice

Those sentiments Little Plume still preaches to his people. In a service last fall with the children at the school held by Brother Van Orsdel and myself, Little Plume told them ''not to follow bad people but to imitate the good, listen to their teachers, love to go to school, follow the advice of the missionaries, study the best life, learn about God and Christianity. I am on my way to the canal where our people are at work digging a big ditch, to tell them not to drink, gamble, steal or lie. I am your father and I talk out of a father's heart. I love you. How I love to hear you sing.''

Indian's Estimate of the White Man

Elkhorn, another of their chief men accompanying Little Plume, said: ''The white man is so superior to the Indian, I am glad you are here at school to learn to do things like they do. The white man grows; he is like the tree, a thing of beauty; the Indian is like the rock, an immovable something. The white man builds fine houses, warms them and lights them and they are beautiful. He builds railroads and runs cars on them, he dresses well. How nicely they all look around you. When I hear you sing it is so sweet and good. Instead of being an old man I wish I were a boy five years old, that I might have the chance you have. When I was a man I was taught by the missionaries to pray and be glad. You hear and follow the teachings of your teachers and missionaries and it will be well with you.''

On that very trip after his arrival at the St. Mary's Canal he was taken with pneumonia and died. The old Indians are rapidly passing away. The life of not one but all of the tribes is to be so modified in a short time what is done for them must be done very speedily.

Allotment of Lands

I have spoken of the allotment of their lands. Each of the Indians of the Blackfeet Reservation is to receive 320 acres of land. A man and wife will have a farm of 640 acres. Having a family of four children will give them three sections. Some have large families. What an endowment with which to make a living. How necessary for them to know the value of land and what it will produce. How to plow, to sow, to cultivate, to maintain a home, to transact business, above all to comprehend the principles of our Christian religion.

Our Methodist Mission

Our mission is established in their midst. We are touching all phases of their life. We have a church building, a parsonage home, a cemetery and mission premises. The Government has provided permanent grounds for the enlargement of our work. We have won some trophies for the Master, but the greater harvest is to come.

METHODISM AND THE CITIES

CHARLES M. BOSWELL, D.D.

Aim of the Chapter

This chapter is not intended to consider at length the number, population or problems of our American cities, nor to suggest plans, methods or institutions for evangelizing them. It aims to give an outline statement of what is being done in our great commonwealths by the Methodist Episcopal Church. It is hoped that as our people come to know of the various activities now in operation, under the direction of their Church leaders, they will come prayerfully and promptly to their assistance. This support should result in a largely increased force of laborers, more liberal contributions of money, and the establishment of religious movements that shall command greater respect.

Municipalities Our Battle Grounds

In all efforts proposed for the evangelization of America the city must be given an important place; for, since it is becoming an acknowledged fact that the Stars and Stripes cover the most valuable missionary field in the world, it must be conceded that our great municipalities are the battle grounds upon which the campaign is largely to be fought and the ultimate victory gained.

Lyman Abbott has well said, "On the one hand the city stands for all that is evil; a city that is full of devils, foul and corrupting; and

For What the City Stands

on the other hand the city stands for all that is noble, full of the glory of God and shining with a clear and brilliant light. But if we think a little more carefully we shall see that the city has in all parts of the world represented both these aspects. It has been the worst and it has been the best. Every city has been a Babylon and every city has been a New Jerusalem, and it has always been a question whether the Babylon would extirpate the New Jerusalem, or the New Jerusalem would extirpate the Babylon. It has been so in the past and it is so in the present. The greatest corruption, the greatest vice, the greatest crime are to be found in a great city. The greatest philanthropy, the greatest purity, the most aggressive noble courage are to be found in the great city. San Francisco, St. Louis, Chicago, Cincinnati, Philadelphia, New York, Boston and Brooklyn are full of devils, and also full of the glory of God." In them are the men and women who are to constitute a band of disciples sufficient for getting the Gospel to all people; the wealth that is necessary to furnish the resources for support; the newspapers that can reach multitudes and influence them for Christianity; the educational institutions that can be used to help our young to religious doings; the places of entertainment that may be utilized to uphold standards of morality, and the great population composed of those who by their toil, words and votes are to largely determine the future character of the Nation. With this all allied under the Home Missionary banner, the Republic may soon belong to our God

What the City Holds

and His Son, and from it will go to other lands a large company whose purpose will be to conquer the world for Christ.

THE AWAKENING

Alarming Changes

It is comparatively a few years since Methodism awoke to the religious conditions, needs and opportunities in American cities, and began to give serious heed to the Christianizing of the heathen at home. It did not observe the advance of Romanism, foreignism, worldliness and wickedness until many Christian churches were depleted, congregations weakened, customs changed and institutions endangered. But once aroused it has become enthusiastic in spirit, aggressive in effort and strong in its call for city evangelization.

A National City Evangelization Union Born

In 1891 Horace Benton, an active and honored member of Cleveland Methodism, called together a number of laymen from other places for the purpose of inaugurating a forward movement in our denomination for the Christianizing of the rapidly growing large American cities. As a result of their prayers, consultations, contributions and aggressiveness a City Evangelization Union was organized at Pittsburg, Pa., in 1892, and representatives of it went from city to city urging Bishops, Presiding Elders, Pastors, Laymen and Editors to unite with them in organizing societies in their several cities, to cooperate in the work they had undertaken. A prompt response was the result, and very soon Allegheny, Baltimore, Boston, Brooklyn, Buffalo, Chicago, Cincinnati, Cleveland, Detroit, Jersey City, Kansas City, New York, Philadelphia, Pittsburg, Providence, Rochester, San Francisco and others were united in city campaigns for Christ, humanity and Methodism, and some of them were led by preachers whose entire time was given to their respective unions. Every year a convention was held, and to it came workers who reported the fields as studied by them, giving accounts of new methods, stating results and making suggestions for larger undertakings.

Conventions

The success of the movement made it necessary to so increase the income that more laborers might be placed in the field and provision made for taking care of the harvests gathered. This led to an appeal to the General Missionary Committee for assistance, and that body in 1904 appropriated directly to thirty-eight cities, none having a population of less than 40,000, the sum of $45,000; in 1905 to fifty cities $50,000; in 1906 to fifty-six cities $55,000 and in 1907 to fifty-eight cities $65,300. This, added to the amount secured from local sources, the Woman's Home Missionary Society and the Epworth League, also from other young people's organizations, would make a total expenditure for religious and humanitarian work in American cities of about $375,000. The following cities are on the list of those among whom this money was distributed in 1908: Akron, Allegheny, Altoona, Baltimore, Boston, Buffalo, Butte, Chicago, Cincinnati, Cleveland, Columbus, Denver, Des Moines, Detroit, Duluth,

Expenditures

Elizabeth, Fall River, Honolulu, Jersey City, Kansas City, Lincoln, Los Angeles, Lowell, Milwaukee, Minneapolis, New Castle, New Haven, New York, Newark, Oakland, Omaha, Paterson, Philadelphia, Pittsburg, Pa., Pittsburg, Kan., Portland, Providence, Pueblo, Richmond, Rochester, Reading, St. Louis, St. Paul, San Francisco, Scranton, Seattle, Sioux City, Spokane, Syracuse, Tacoma, Toledo, Utica, Washington, Wilkes-Barre and Youngstown.

The New Order

Since the Board of Home Missions and Church Extension, by the authority of the General Conference Commission on the Consolidation of Benevolences, is to do all work hitherto done by the Missionary Society in the United States of America and its insular possessions, all appropriations for American city work must now be made by the General Committee of that organization.

A Strong Leadership

The Board of Church Extension was also requested to lend a helping hand to those doing city church extension work, and that body promptly pledged its co-operation, and has since given timely help to church building. Thus we have a picture of an organization with its watchword, "America for Christ," in centers of population, gathering under its banner the officials and local workers in City Evangelization Societies, Woman's Home Missionary Societies, Epworth Leagues and other young people's organizations and Sunday schools, giving its blessing, extending financial aid and asking for combined effort in winning the city for Christ.

THE WORK

As we go from city to city and observe the religious activities in operation under the direction of the Methodist Episcopal Church, we conclude that something is being done wisely and efficiently to win these strategic centers for Christ. Our judgment has been formed from a study of the followings lines of work:

Churches Fundamental

1. Providing Churches.—In all efforts to Christianize a city, church buildings are required. They are the sheltering, training and strength-imparting places for the followers of our Lord, and in them the people gather, become identified with Christianity, learn the things a Christian ought to know and are equipped for the contest against sin, unbelief, religious indifference, worldliness, sorrow and death.

It is gratifying to know that while much money is being spent for libraries and places of amusement, and millions for saloons, that a great deal is being used to provide people with houses of worship. Under the Church Extension plan new neighborhoods which have been built up by enterprising financiers, and made convenient to home seekers by electric conveyances, are visited, and where conditions are promising sites are purchased, and thus beginnings are made for church buildings.

Small Beginnings

In one city a denominational leader went into one such place as described and rented a room in which on the following Sabbath a Bible school was organized with two scholars, and a religious service begun in the evening. In a little while thereafter, by the aid of the Board of

Church Extension, a piece of ground was secured and on it a substantial house of worship erected. At that place we now have property valued at over $50,000, a church membership of 400 and a Sabbath school of 600.

Debts Disappear

In other instances churches are found to be so heavily burdened with debt that while they are located in sections where regular church work is greatly needed, their energetic pastors and people are exhausted in getting funds with which to meet payments of interest. To many of these the Board of Home Missions and Church Extension comes and by an inspirational gift encourages and enthuses the congregation to pay off the mortgage. We know of a church in a large city that for years was religiously incapacitated by a large debt until a donation was promised conditionally by the Board of Church Extension. The pastor and official board accepted the condition and went to work. In three years the amount of money required, which seemed impossible to get in any other way, was in hand and the debt paid. Immediately the altars were crowded with penitents, the membership largely increased and congregations filled the house.

In still another instance there is a locality with no house of worship. The trolleys are there and so are factories, stores, dwellings and a schoolhouse. People are rapidly moving in. The saloonist is getting ready to begin the business of drunkard making. The church planter becomes aroused. He goes into that neighborhood, announces the opening of a Sunday school, class meeting, prayer meeting and preaching service. The children gather, church members come, the people attend, men and women are converted and a society is organized. The Sunday-school lessons are taught, hymns are sung, testimonies given, a sermon preached. A frame chapel takes the place of the dwelling house, and the church prospers.

Then the Board of Church Extension, in answer to an appeal, makes a donation of an amount varying from $250 to $1,000, and a church is planted that holds that section for Christ and Methodism.

Large Returns

In a large city in New York State we recently aided in dedicating a $54,000 property that grew in this way out of a $500 donation from the Board of Church Extension.

In all sections of the country large sums of money are being spent in this way, and much more needs to be done and can be when our people become conscious of the opportunity at their doors.

EVANGELISM

In addition to the regular church work conducted under the direction of the pastors many evangelistic movements are inaugurated and aggressively pushed by Methodism in our cities.

1. House-to-House Evangelism. — There are many homes out of which the inmates do not come to places of worship, and to these go deaconesses in the employ of the Woman's Home Missionary Society and kindred organizations. They take a message of salvation to the poor, sick, maimed and unfortunate in alley tenements, in boulevard mansions, in hospitals and prisons and in any other place where abides a saddened heart that needs a Christ-given word. We are hoping to have such evangelists so numerous that it will be necessary only to make known the cause and the worker will be there.

2. *Street Evangelism.*—There are seasons of the year when the streets are crowded with persons who for one reason or another do not attend religious services, and it is well to know that while many of our people are at the seashore or mountains and out in the country, and while others are worshipping together in beautiful buildings, yet the highway folk are getting the Gospel. For them, largely under the leadership of Epworth Leagues and other young people's societies, passer-by meetings are held in the cool of the evening. In some places a speaker accompanied by singers will stand on a church step to which the people are attracted and where they hear about righteousness and its blessings, sin and its cursings. In other places a public street corner is utilized for halting the people long enough to give them a religious lesson in song, testimony and exhortation; and in a few cities a wagon containing speakers, singers and musical instruments is driven to a crowded thoroughfare where the music draws a congregation; the appeal leads some to raise their hand for prayer, and the timely hand-shaking draws many persons to Jesus. Such evangelism will be more and more carried on when the Board of Home Missions and Church Extension shall have more missionaries and money to do the work that

The Gospel in Highways

brought so many victories to early Methodism and carried joy to so many hearts and homes, and is so effective now.

3. Tent Meetings.—In a city population there are those who will not enter ecclesiastical structures; some not at any time and others at certain periods of the year, and for these Methodism can be found industriously at work, using a tent as a gathering place, and this in addition to co-operation in Union Tent Meetings. In some places a canvas is spread on a vacant lot in a non-church-going neighborhood where the residents are invited for a religious hour, and frequently women and men representing the hard toilers of the community, with their children, are seen gladly entering and listening to the sweet songs and earnest exhortations of the workers.

Christian Enterprise

In one city we saw a sufficient number of adults and youth converted and brought into the Church membership during one summer to justify a denominational organization that is now housed in a substantial church edifice. In other places the tent has been pitched on a lawn in a church-going neighborhood, and a Methodist preacher ministers to hundreds who would not otherwise have been brought under the influence of Christianity.

In recent years this form of evangelism has been used by our Church to get the Gospel to great crowds that by trolley or on foot go to the large parks on the Sabbath day, and we know of one place where this has resulted in great good, and at a comparatively small cost, since the financial expenditure is limited to newspaper advertising; all the workers being volunteers. The preacher in charge of a nearby church and his young people's organization secured the permission of the authorities for the music pavilion, in front of which are accommodations to seat 3,000. Here, on Sunday afternoons during July and August at four o'clock, an hour that would not give church members an excuse for remaining away from their regular place of worship, interesting and instructive religious services are held. The minister is assisted by Bishops, secretaries, editors, Presiding Elders, pastors and laymen and a strong choir. Thousands gladly come to this gathering, and a number of sinners have been converted, while backsliders were reclaimed and Christians enthused. During 1907 this movement was more successful than ever. We commend this to other cities as being worthy of imitation.

Preaching from a Music Pavilion

Missionary Work

About 1,300,000 persons from foreign lands came into the United States during 1907 and made America their home, thus increasing the already very large foreign population on American soil. They seem to be especially attracted to our cities, since the proportion of foreign-born inhabitants is more than twice as great in them as in the whole country. In New York, out of every 100 persons 80 are foreign born or children of foreign parents; in Philadelphia, 51; Brooklyn, 67; Chicago, 87; Boston, 63; St. Louis, 78; Cincinnati, 60; San

Francisco, 78; Cleveland, 80; Buffalo, 71; Pittsburg, 61; Newark, 63; Detroit, 84; Milwaukee, 84; New Orleans, 57; Jersey City, 70; Louisville, 53; Providence, 52; and Baltimore, 35.

Like a Foreign Land

Thus well has one said, "To live in one of these foreign communities is actually to live on foreign soil. The thoughts, feelings and traditions which belong to the mental life of the colony are often entirely alien to an American, and the newspapers, the literature, the ideas, the passions, the things which agitate the community are unknown to us except in fragments." By this the land of the Stars and Stripes becomes one of the world's great missionary fields, and the Methodist Episcopal Church is realizing this and seeking to Christianize it:

Practical Christian Teaching

1. *By humanitarian institutions,* in which are the kindergarten, where the children of the strangers within our gates are trained in things that acquaint them with Christian sympathy, and in which by kindly hands and sweetened tongues the little ones from the sweat-shop are greeted by representatives of the Lord Jesus Christ; cooking schools, in which they are taught to prepare a meal without getting it from the refuse barrel; soap and water hours, in which they are shown the advantages of cleanliness of person and garments, and taught how to cleanse the body, laundry clothing and iron garments; sewing schools, where the value of needles and thread is taught; reading schools, where the love for good books and interest in current events are stimulated; manual training sessions, where boys' hands are schooled in the primary work

of what may mean a trade and a good income in the days further on; mothers' conferences, where women are urged to follow the example of Priscilla in housekeeping and in the training of children; also entertainment nights, where the best music and lectures that may be obtained are furnished free of charge or for a nominal price of admission.

Contributing to Citizenship

2. *Patriotic Gatherings.*—In these our friends from across the sea are instructed in American history, American characters, American customs and American songs. We have seen in one city over 800 Italians in a gathering where they sang with much enthusiasm, "My Country, 'Tis of Thee," and in another 250 Chinese, 150 Japanese and 75 Koreans with a number of Americans, together lustily singing that same National song.

Ministering to Men's Souls

3. *Religious Services.*—These are composed of Bible schools, young people's meetings, Christian conferences, prayer meetings and preaching services. In these the inhabitants of Austria, Bohemia, China, Hungary, Japan, Italy, Poland, Russia and other foreign quarters are instructed in the Scriptures, drilled in religious work, encouraged concerning temptations, trials and duties, and taught privileges, obligations and possibilities of the Christian life. For them buildings are rented, halls leased and churches erected. To help them missionaries, teachers, musicians and house visitors are employed. To do this the Board of Home Missions and Church Extension made appropriations for 1908 as follows:

Welsh	$400
Swedish	35,100
Norwegian and Danish	24,260
German	42,525
French	5,200
Spanish	44,200
Chinese	14,840
Japanese and Korean	23,250
Bohemian and Hungarian	14,335
Italian	16,325
Portuguese	2,070
Finnish	4,035
Foreign populations	7,200
American Indians	9,457
White, English-speaking	299,653
Colored, English-speaking	48,425
Special city appropriations	65,300
Total	$656,575

A large proportion of this was spent in American cities. We are not doing all that we should, but the above shows that we are at least laying foundations, inaugurating movements and establishing methods which when understood by our membership-at-large we are sure will produce a co-operation that will enable us to meet the demands with an enlarged and more efficient equipment.

THE WOMAN'S HOME MISSIONARY SOCIETY

MARTHA VAN MARTER, EDITOR "WOMAN'S HOME MISSIONS"

The Woman's Home Missionary Society of the Methodist Episcopal Church was organized in Cincinnati, Ohio, in July, 1880, and entered at once upon its truly Christian work of uplifting and Christianizing the homes of our land.

A Notable History

After twenty-eight years of vigorous life, it can point today to a membership of about 110,000 adults and young women, while nearly 30,000 children are enrolled under its banner. During this time it has accumulated over $1,000,000 worth of property, consisting principally of Industrial Homes and Schools, Training Schools for Missionaries and Deaconesses, Children's Homes, Immigrant Girls' Homes and Deaconesses' Homes. What its heavenly assets may be, no human reckoning can compute.

It Began with the South

The leaders of the new organization had their attention first directed to the hundreds of thousands of young colored women in the South, who, although endowed with freedom as the result of the Civil War, were yet apparently fast bound in the chains of ignorance, poverty and degradation. The first effort of the young Society was to put levers under these helpless lives, by means of which they might be lifted out of their low conditions. Model homes were established at various points, in which not only a good every-day working education might be acquired, but a knowledge of the home-making industries as well, which are so essential to the development of Christian home life.

Calls for Help

No sooner had the word gone forth that a Home Missionary Society had been organized in our denomination, than calls for help began to pour in from all parts of our land. Any lingering questions in the minds of the founders of the Society as to the need for such work were speedily dissipated by these urgent representations from ministers of the Gospel, Christian educators and others, as to the desperate need in their localities. Utah, the home of Mormonism, even then becoming a menace, was laid upon the conscience of the Society. The Indian woman in her smoky tepee won womanly pity and consideration, and the Spanish-speaking people of our great Southwest made pitiful appeal for the gospel of truth and purity. Alaska, ice-bound and pagan, and not yet entered by the gospel of Methodism, won an early hearing, and the immigrants at our great national ports of entry appealed not in vain to the young Society (none too warmly welcomed) and yet assured that it was following the voice of God in listening to these pathetic pleas.

Various Fields

The Society's declared aim to co-operate with other societies and agencies of the Church in educational and missionary work, led at an early day to the forwarding of the difficult work of the Church on the great frontiers, through the medium of missionary supplies. A systematic plan was developed by means of which the needs of the preachers in the destitute districts could be ascertained through the Presiding Elders and met, at least in part. The work of this Bureau extends also to the mission homes and schools, making it possible for many children and young women to remain in these schools by having their clothing provided.

Helping the Preachers

A succession of noble women have carried forward this work of sisterly love for the last quarter of a century. Mrs. J. L. Whetstone, of Cincinnati, Ohio, one of the founders of the Society, was the first secretary of the Bureau of Supplies. She developed it into a great work, but was obliged to be relieved of it to carry on her work in other directions. Mrs. Mary T. Lodge, of Indianapolis, Ind., became her efficient successor, and after five years resigned, owing to her health. In 1892 Mrs. James Dale, of Cincinnati, Ohio, a woman of great heart, took this Bureau upon her hands and lavished upon it the devotion of her remaining life. She visited the mission conferences many times, and as the grateful preachers gathered about her and poured out their thanks, she felt that she stood in the midst of her own family, and rejoiced in the opportunity given her. When, after nine years of loyal service, she "fell on sleep," Mrs. H. C. Jennings, of Cincinnati, Ohio, was appointed as her successor, and still remains the faithful, diligent and sympathetic worker in this most interesting field. Sixty-five conferences were last year upon the roll of the Bureau

Noble Leaders

for mission supplies; and the number of families assisted is conservatively estimated at 1,000. The number of second-hand garments sent out during the year exceeded 76,000 at the last report, and the amount in cash value expended upon boxes and barrels was in excess of $55,000. During that year twenty-five new fur coats were added to the large number already owned by The Woman's Home Missionary Society, which are loaned from year to year to the ministers in the cold Northwest. The oft-repeated benediction, "God bless The Woman's Home Missionary Society," pronounced by thousands of Methodist preachers and their heroic wives, is a sufficient return for all the love and labor and sacrifice lavished upon this department of the work.

One Year's Work

The first missionaries sent to labor among the colored women and children of the South began by house-to-house visitation. This was soon followed up by small day schools. Sewing and cooking classes were also formed wherever practicable, and religious instruction was always faithfully given. The mission teachers co-operated with the pastors of the small mission churches in every possible way; and within two years the idea of the Model Industrial Home was evolved. The first such Home was opened at South Atlanta, Ga., in the fall of 1883. It now bears the name of Dr. E. O. Thayer, who first agitated the establishment of Homes of this character, and who, on becoming president of Clarke University, Atlanta, Ga., presented his thought with such success that it was adopted

The Plan Unfolding

by The Woman's Home Missionary Society. Miss Flora Mitchell, of Boston, Mass., was appointed the first superintendent of "Thayer Home," where she still remains. A cultured, Christian woman, of many gifts and graces, Miss Mitchell labored many years in an isolation scarcely to be conceived of, giving herself wholly to the constantly advancing work with a real love and devotion. She has her reward in the hundreds of educated Christian women of the colored race who delight to rise up and call her blessed. Many of them have become teachers among their own people, wives of ministers, lawyers and doctors; while nearly all are real factors in the uplift of their race.

The Uplift of a Race

Other Homes founded upon this general plan were established, in many instances on the grounds of the Freedman's Aid Society. The girls board in the Industrial Home, receive academic training in the Freedman's Aid School, while in return the young women of the Freedman's Aid School receive industrial training in the Home. So greatly has this work in the South been blessed and prospered that the Society now has twenty-four Homes and schools in the South, including five for the Mountain Whites; and it is estimated that from fifteen to twenty thousand young women have, during these years, passed through the classes in these Homes, nearly all of whom have gone out to a higher grade of work in the world than would have been possible otherwise. It may be added that so vital has been the spiritual life in the Homes, that very few young women who have

An Army of Graduates

spent any length of time under these influences have remained unconverted.

The Rearing of a New Womanhood

The training given in the Industrial Homes has grown steadily in value and efficiency. Scientific instruction is given in the cooking schools and in the sewing schools, while the most thorough and careful supervision is exercised over the minor details of home making. Care of the sick is systematically taught in many of the Homes; a good working knowledge of music is given to young women who develop ability in this direction; the culture of flowers is encouraged, and in every way the young women are trained to become elevating and refining influences in their own communities. At the annual meeting of the Board of Managers, there are always displayed exhibits of work done by these young women of the Homes, which would do credit to those trained in our best schools in millinery, dressmaking, embroidery, etc.

Read this, for Example

A single instance of the value of such training may be given. A young girl of seventeen, one of a family of five sisters, and children of a degraded mother who had saved her young daughters from a knowledge of her degradation, was received into one of the Homes of the Society. She was soon converted, and a strong desire awoke in her mind that the sister next in age should receive like advantages. This was also made possible through the beneficiary, or scholarship system, by which individuals or auxiliaries of the Society undertake the care of girls in the Home who are not able to pay their own way. Both of these sisters showed unusual aptitude with the needle. Both became experienced dressmakers and earnest Christians; and returning to their poor cabin, the only home they had known, speedily effected a change. A house was secured in a nearby village to which the mother and younger sisters were taken, and a small dressmaking establishment opened. The younger girls were placed in school, and following the example of the older sisters, the mother and children attended church and Sunday school, one by one in turn yielding to the refining influences of a clean, pure life. Thus a family has been saved, and who can see where the fruitage from good seed sown with the small expenditure of about $50 per annum for the care of the first of these sisters who entered the school, will yet end? A great blessing has attended the work of these Home schools, and too much cannot be said in their behalf. As a rule the teachers become enthusiastic, and labor *con amore* for the affectionate, warm-hearted, capable young girls so seriously handicapped at the outset of their lives through no fault of their own, and with the best of results.

Where so Little Does so Much

An ardent friend and promoter of The Woman's Home Missionary Society was the sainted Bishop Wiley. As the supervising Bishop of Utah in 1881, he urged the young Society to open work in behalf of Mormon women and children. The Bureau for Mormons was accordingly formed with Mrs. Angie F. Newman as secretary. Mrs. Newman, who had already given years of effort for the overthrow of Mormonism, took up the work with enthusiasm.

Helping Mormon Women

and during the years of her service was the means of awakening profound interest by her eloquent and convincing appeals in behalf of the degraded womanhood of Utah. She served as Bureau secretary from the beginning until 1885, when the detail of the work of the Bureau passed into the capable hands of Mrs. S. W. Thompson, of Delaware, Ohio, who in turn was succeeded by Mrs. R. W. P. Goff, of Philadelphia, Pa., who for several years gave splendid consecrated service to this department, and then "she was not, for God took her." In 1894 Mrs. B. S. Potter, of Illinois, brought to this difficult and delicate work her fine gifts of organization and public speaking, and to which she has since given her wisest and best thought in addition to large personal supervision of her field.

First Building Enterprise

The first building enterprise undertaken by The Woman's Home Missionary Society was the erection of a Home in Salt Lake City, which was completed in 1883. This was designed to serve as a boarding department for Salt Lake Seminary. After a few years it became a Deaconesses' Home, and so continued until within the last two years the growth of the work necessitated a change to a larger and more commodious building.

The Society now has fifteen workers at nine or ten points in Utah. The work of the Davis Deaconesses' Home in Salt Lake City is one of much interest and importance; and here, as at other places, missionaries and deaconesses conduct schools, assisting in the work of the church and Sunday school, visiting from house to house when-

Children in the Japanese Home, San Francisco A New Mexican Navajo Boy
Girls in the George O. Robinson Home, San Juan
McKinley Day School, San Juan A Porto Rican Home

Children of W. H. M. S. Korean Home, San Francisco, Cal.

ever possible, and in every way seeking the upbuilding of the community through the children. Too much cannot be said of the faith and consecration of the noble women who go out to labor in the Mormon villages, where, surrounded by people of a strange faith, they receive no sympathy and but slight co-operation, though in many instances the parents are glad to have the children enjoy school advantages under well-trained teachers, trusting that the minds of the children may not be diverted from Mormon teachings. In the larger towns, and especially in Salt Lake City, there are resident Gentiles, and thus not all are wholly isolated from congenial companionship. The General Missionary Superintendent of the missions of the Church in Utah, speaks in the highest terms of the devotion and helpfulness of these noble women who are seeking to plant the Cross of Christ in hard and unpromising soil, while hopefully trusting God to give the increase.

Heroic Consecration

In the vast empire of the West, mission work is being steadily carried forward in behalf of Indian women and children at seven points. In Oklahoma, Kansas, Washington and California the devoted missionaries of this Society labor among these untaught children of the Father. At Stickney Memorial Home, Lynden, Wash., about fifty Indian children and youth of both sexes are being trained in Christian ways. Quiet, gentle children, they respond readily to the touch of love and seem to prove the truth of the saying, "There are no heathen among children." If the Church of Christ felt its obligation in any

Among the Indians

adequate degree to win these young Indians to Christ, the day would not be far distant when there would be no heathen red men in our land, because, in the day of opportunity, the children were sought and won!

At Mayette, Kan., almost within sound of the church-going bells of Topeka, live the Pottawatomie Indians, who during these many years have carried on their pagan practices, unreached by the Gospel. Now The Woman's Home Missionary Society has entered the unworked field, and with Christian song and teaching and living is seeking to claim these wandering ones for our Christ. At Pawnee and White Eagle, Okla., and Upper Lake, Cal., there are successful missions; while in New Mexico a noble work has been carried on during many years at Dulce and Farmington, largely among the Navajo Indians.

Mexican Girls

Early in its history The Woman's Home Missionary Society established work for the Spanish-speaking people of the Southwest. Mrs. Jennie Fowler Willing was the first secretary of this Bureau, and in 1887 arranged for the opening of work in Albuquerque, N. M. In 1890 Mrs. Anna Kent, of East Orange, N. J., succeeded Mrs. Willing, and since that time she has faithfully labored in behalf of the brown-faced, bright-eyed girls of Spanish extraction, who have won not only her interest but her heart. At large personal expense of time and means, Mrs. Kent has from time to time visited her field and now is enjoying somewhat of the fruits of her labor. Between three and four hundred girls from all parts of New Mexico and Arizona have been trained in Harwood Industrial School, and from many neat and Christian homes comes the testimony, "I am what I am because I was a pupil in Harwood Industrial School." The Society owns an excellent building at this point, which has been enlarged from time to time and is now capable of accommodating seventy-five pupils. The domestic industries are taught, and in addition two young women conduct the school which is carried on in the Home. The teachers assist largely in the work of the church in Albuquerque, and the school there, which is in every sense a Christian Home, is eagerly sought by Catholics as well as Protestants, for their children. Many girls who have passed through this Home are married and are making excellent wives and mothers, shining as lights in their own communities; a number of them as wives of young preachers, and still others are teachers among their own people.

Harwood Industrial School

A mission school under this Bureau was opened in December, 1906, in Tucson, Ariz., where there is a wide open door, and already more girls are knocking for admittance than can possibly be accommodated. The Society owns a desirable plot for building, and it awaits only the necessary funds for the erection of an Industrial Home large enough to accommodate the many girls who eagerly reach out toward this door of opportunity. Says Mrs. Kent: "These girls will make the mothers of the by and by. On them depends the future of the Southwest. Neglected, they become a menace to

Should be Aided Now

pure living. Given the chance to learn, they respond like the tropical flowers and create safe and pure, as well as patriotic, home life. Where is the steward to whom the Lord has committed treasure? Will he or she not consult at once with Mrs. Anna Kent, 60 South Clinton Street, East Orange, N. J.?"

Work for Spanish-speaking girls is also carried on at Los Angeles, Southern California, where the Frances De Pauw Industrial School is training about fifty bright-eyed Spanish girls. This branch of the work is under the care of a committee on the Pacific Coast.

In Far Off Alaska

In 1885, at the annual meeting of the Board of Managers, held in Philadelphia, a "Bureau for Alaska" was created, and Mrs. L. H. Daggett, of Boston, Mass., was appointed secretary. At this time the Methodist Episcopal Church had not yet opened mission work in Alaska, and The Woman's Home Missionary Society did pioneer work, opening a Home and school at Unalaska. Of this little mission a traveler wrote, "It is a church in itself. Wherever we go in western Alaska we hear of it." And another said, "For 1,000 miles it is the only moral lighthouse, the only place of Protestant worship." With varying fortunes the work progressed from year to year, but it was not until 1897 that Jesse Lee Home, a commodious building, was completed in Unalaska, under the personal supervision of Mrs. S. L. Beiler, at that time secretary of the Bureau. After the lamented death of Mrs. Beiler, Mrs. R. H. Young, of Long Beach, Cal., was made secre-

One Lighthouse in a Thousand Miles

tary, and to this work she has since given most efficient service. At Jesse Lee Home about fifty boys and girls are sheltered and admirably trained and taught in Christian living. Some are Aleuts, others Eskimos. The Aleuts are difficult to reach religiously, as they have been so long under the influence of the Greek Church, but the Eskimos respond readily and make excellent Christians. Dr. and Mrs. F. W. Newhall have been the faithful superintendents of this work for several years past, and are now returning to the States, owing to the inroads which ten years of heroic toil in that isolated field have made upon Mrs. Newhall's constitution. They are succeeded by Dr. and Mrs. Spence, who have already entered upon their work with the finest prospect of success. It is necessary to have a Christian physician in charge of this Home, since there are no doctors in the place, or within a great distance, and a small hospital has been erected in connection with the Home, which is a great blessing to the small community, and even to the islands lying near.

Christlike Service

Urgent calls have been coming of late years to open a mission among the Eskimos, who are eager seekers after light. After much diligent inquiry the location decided upon was Sinuk, about thirty miles from Nome. Sinuk is a small Eskimo village, the only industry being hunting and fishing. Mr. and Mrs. M. A. Sellon, of Portland, Ore., offered themselves for this work, and during the past year have been carrying it forward with great success. A Government school was recently opened with Miss

Even the Eskimos

May Powell as teacher, a sister of Mrs. Sellon, who spent the previous year in Jesse Lee Home. A herd of reindeer has been loaned to this mission and it is hoped will prove not only profitable to the mission, but will afford a means of subsistence to many Eskimos. Plans are being made to teach the men carpenter work, gold mining, etc., and the women sewing, mending and home making. The religious services are largely attended, and the children of the school are eager to learn.

A Herd of Reindeer

In 1893 The Woman's Home Missionary Society opened its hospitable doors to a sister organization, "The Woman's Missionary Society of the Oriental Bureau," established to work among Asiatics on the Pacific Coast. A work similar in character to that already established was carried on under the new administration. Two workers were employed, and the three lines of effort—rescue work, children's schools and daily visitation—were continued with vigor. The Oriental Home in San Francisco received Chinese children and young women, and to it was brought from time to time young girls saved by our missionaries from a fate worse than death. It became an asylum of refuge for many, and the mission day school and Sunday school, together with religious services and the house-to-house visitation of a faithful missionary, accomplished untold good. So vigorous was the warfare carried on by our own and other Christian missionaries against the system of child slavery and the importation of young Chinese women for the worst purposes, that in time the strong

A Mother's Heart for Asia

Chinese Girls

hand of the law was reached forward to suppress these evils. At the time of the great earthquake and fire the Oriental Home was destroyed, and since that time the work has been carried on in rented quarters in Berkeley, Cal. A new Home will be erected on the old site at the earliest possible date, and the truly Christian work of providing shelter for hunted lives, and teaching and training these sisters of the Orient, will continue so long as the need exists.

Shelter for Hunted Lives

It became necessary in time to open a Home for Japanese women and children, which was done, near the Japanese church. Oriental steamers were met and advice and temporary assistance often given to the incoming girls and women. Work similar in character to that carried on in the Oriental Home is conducted here under the superintendence of Miss Margarita Lake, who for several years was the successful superintendent of the Oriental Home, which is now presided over by a capable and devoted lady, Miss Carrie G. Davis.

Japanese and Koreans

Under the Bureau for Japanese and Corean work, of which Mrs. Bishop Hamilton is secretary, there is a delightful Home for Japanese and Corean women, known as the Susannah Wesley Home, in Honolulu. The mission property consists of three houses containing fifty rooms, which are admirably adapted to the three lines of work, rescue, children's and women's Homes. As yet the number of workers is not sufficient to carry on the three lines of work, but it is in a healthy condition and promises large things for the future.

"The heathen at home" are surely to be found in Alaska and on the Pacific Coast. The work of this Society in their behalf has been greatly blessed, and all who are acquainted with it in detail give hearty thanks to God for the love and sacrifice which has led to its prosecution.

Standing at the Gates

During the past year over a million immigrants landed at our various ports of entry. Early in the life of the Society a missionary of The Woman's Home Missionary Society was stationed at Castle Garden, New York City. To her was committed the task of aiding immigrant girls and women in every way possible. It was soon found that to do this effectually, a Home was needed, and the well-known "Immigrant Girls' Home," at 9 State Street, New York, is the outcome of the prayers, labors and sacrifices of the Society at this point. During a single year from seven to eight hundred young women are sheltered in the Home, some for a night only, others for a longer period. Nearly a thousand steamers are met during the year by our missionary, and in addition to temporal aid, sympathy and direction, the newcomers are cheered and strengthened by the Christian faith and hope of the workers in the Home.

A Thousand Steamers Met

For a number of years past a valuable work for Immigrants has been maintained at 72 Marginal Street, East Boston, Mass. In this excellent Home distinctive evangelistic work is done, not only in the way of Gospel meetings for immigrants, but also in evangelistic efforts put forth for the people in the immediate neighborhood. There is no question but that large numbers of young women have been saved from human fiends through the agency of these Immigrant Girls' Homes.

This in Itself Justifies the Organization

At Philadelphia the work is carried on by a deaconess who meets the steamers, distributes good reading matter, gives Bibles and Testaments, counsels and assists in various ways, and, if need be, provides lodgings for girls temporarily stranded. One of the wisest officials of our Church deliberately says, that if The Woman's Home Missionary Society existed only for the work at our national ports of entry, its being would be amply justified.

On the Pacific Coast, Chinese and Japanese steamers are met by our missionaries, and many an innocent girl decoyed to this country by false representation has been saved through our workers from a fate worse than death.

While a large part of the mission work undertaken in cities is carried on by deaconesses working under the direction of The Woman's Home Missionary Society, there are yet three distinct city missions owned and operated by this Society.

Leaven Among Foreign Peoples

The E. E. Marcy Industrial Home, Chicago, Ill., is situated in a neighborhood in which over twenty languages are spoken, and upon whose streets one may walk for blocks without meeting a native American. In this Christian Settlement Home the various lines of work prosecuted in Settlements are carried on most successfully. During a single year from twenty-five hundred to three thousand children and youth pass through the various classes taught in the Home.

For the Sick A Dispensary is conducted in which from three to four thousand persons are treated in a single year. The Kindergarten, the Mothers' Meeting, the Sewing and Cooking Schools and the various Clubs for boys and girls are carried on with enthusiasm and success. A church, with a pastor appointed by the conference, with its various agencies for good, is an important part of this mission. The nationalities most largely represented in this work are the Bohemian and the Italian children, although many Jews of various sorts are included in the numerous classes.

A third city mission work of interest and untold value, known as the Hull Street Settlement and Medical Mission, is located in Boston, Mass. **Hull Street, Boston** Here, under one roof, are all the features of the true Settlement, although the first and main department is the Medical Mission. This has a clinic staff of thirteen doctors, a nurses' department and a district work done by trained nurses. During a single year nine thousand patients have been treated at the clinics and nearly two hundred operations performed; while the visits made in homes mount up into the thousands. The spiritual welfare of the beneficiaries of this Settlement is made the leading thought of the work, and the beneficent results are seen in countless cases. The founder and former superintendent, Dr. Harriette J. Cooke, has been these many years an angel of light and mercy among the poor and wretched residents of the miserable neighborhood in which she still finds it her joy to live and labor.

At the seventh annual meeting of The

Woman's Home Missionary Society, held in Boston, in 1888, formal action was taken by which a Committee on Deaconesses' Work (later changed into a Bureau), was created. By this action the Society made itself responsible for the employment of deaconesses where practicable. Mrs. Jane Bancroft Robinson (then Miss Bancroft) was placed at the head of this work, and during sixteen years of devoted service, brought it to such a state of efficiency that a division of labor was required. There is now in charge of the Deaconesses' Department of The Woman's Home Missionary Society a general superintendent, Miss Henrietta A. Bancroft, five Deaconesses' Bureaus with their respective secretaries, and a Standing Committee of Training Schools, of which Mrs. Robinson is the capable and gifted head.

A Deaconess Bureau

The Society has now five "Rest" Homes, six Hospitals, three National and three Conference Training Schools, and property owned by the various deaconesses' institutions of the Society valued at nearly $700,000. The deaconesses and probationers at the close of last year numbered five hundred and fourteen. These are scattered over the country in homes, hospitals, training schools and stations, and the work is steadily growing both in numbers and efficiency.

Deaconess Institutions

The three National Training Schools are located respectively at Washington, D. C., for the East; Kansas City, Mo., for the Middle West; and San Francisco, Cal., for the Pacific Coast.

National Training Schools

To the trained and consecrated deaconess is entrusted a large part of the city work carried

What the Deaconess Does

on by The Woman's Home Missionary Society. In churches and mission halls, in the homes of the poor, with the little children teaching and training them in Christian ways, by the bedside of the sick, at railroad stations, meeting the unwary traveler, in the mining camps, among people of strange speech, anywhere and everywhere, she is found as an evangel of love and truth, diligently laboring to hasten the coming of the King. Churches have been established in the dark quarters of more than one of our great cities through the humble agency of the Kindergarten, the Mission Class, the Children's Clubs and the Mothers' Meetings, begun by the deaconesses and carried forward in faith and patience to this larger issue. The deaconess work has proved a strong arm throughout The Woman's Home Missionary Society, and is going forward to still greater and better things. With gifted and consecrated leadership, it has already been greatly used of God to win the hearts of Methodist women to the need of Methodist work on our own shores, and the blessing of God has rested upon it in marked measure.

Property Values

The real estate of The Woman's Home Missionary Society is valued at over $1,300,000. It has endowments and other invested funds of nearly $40,000. Its income in cash for the year ending July 31, 1907, was $379,220. This does not include moneys contributed for local work, or cash supplies. During the past few years the Society has been engaged, in addition to its other activities, in raising what is known as "The Silver Offering," which is devoted to paying off the debt accumulated during previous years. Already three-fourths of the debt of $200,000 has been cleared away without the regular income of this Society diminishing in any degree. On the contrary, it has steadily increased. It is earnestly hoped that the entire amount will be completed before the close of the fiscal year of 1908.

What Women Do

Membership, Four Grades

The membership of The Woman's Home Missionary Society consists of four grades: "Mothers' Jewels"; the little ones of the Church up to ten years of age become members of the Society by the payment of ten cents per annum. "Home Guards," children from ten to fourteen, have an annual membership fee of twenty-five cents. "The Queen Esther Circles" include young people of fourteen and upwards, the membership dues being fifty cents per annum. Adult members of the Society organized into Auxiliaries pay membership fees of $1.10 per annum; the "two cents a week and a prayer" being slightly augmented in favor of the Contingent Fund. By the payment of $20 at one time, one is made a life member of the Society; and by the payment of $100, one is made a life patron of the Society. The Woman's Home Missionary Society appeals to the great Church, of which two-thirds of its members are women, for a larger membership, in order that it may do a larger and better work for the Master; and in this behalf it appeals to the pastors for sympathy and help in the organization of Auxiliary Societies to carry on this great work.

Two-thirds Our Members Women

A significant fact concerning the kind and value of the work done by The Woman's Home Missionary Society is this: that in almost every Home established by the Society, a number of applicants knocking at the doors of our institutions is far in excess of the number that can be admitted. In several instances there are waiting lists of eager, hungry girls which outnumber the applicants actually received. Thus, year by year, worthy girls in large numbers are turned back from perhaps the only hopeful outlook in life because the Church of Christ does not see and appreciate its opportunity!

Who is Responsible?

Periodicals

The periodicals of the Society are *Woman's Home Missions* and *Children's Home Missions;* the subscription price of the former being thirty-five cents, and of the latter twenty cents per annum. Ten or more copies of the child's paper will be sent to one address at the rate of ten cents each.

The editor of both papers is Miss Martha Van Marter, 150 Fifth Avenue, New York City, and the publisher is Miss Mary Belle Evans, also of 150 Fifth Avenue, New York.

The demand for *Leaflet* literature is large and constantly increasing. Miss Alice M. Guernsey, of 150 Fifth Avenue, New York, is the editor of *Leaflets,* and Miss M. E. Moorhouse, same address, is the office secretary in charge, to whom requests for literature should be sent.

A Study Course

An Interdenominational Course of Home Missionary Study, now in its sixth year, is enthusiastically pursued by the Auxiliaries of the Society, the book for the year 1907-8 being "Citizens of To-Morrow," by Miss Alice M. Guernsey, of the Methodist Church, and the one for the year 1908-9, "On the Frontiers," by Miss Katherine R. Crowell, of the Presbyterian Church.

Vindicates its Call

Who can doubt that The Woman's Home Missionary Society of the Methodist Episcopal Church was called into being by the good Providence of God for such a time as this in the history of our land? The ever broadening demand for such service as can be rendered by The Woman's Home Missionary Society of the Church, the growing recognition and response of the Church, and the numberless redeemed lives and regenerated homes throughout the length and breadth of our Nation, all bear testimony that the little group of loyal and far-seeing women who in 1880 pledged themselves to this service, were truly inspired by the Spirit of the Lord.

Blessed in its Leaders

The Society has been greatly blessed in its leaders. Mrs. Rutherford B. Hayes, the first president, served loyally until called up higher in the summer of 1889. Her mantle fell upon her beloved associate, Mrs. John Davis, of Cincinnati, Ohio, who three years later followed into the bright beyond. In the autumn of the same year Mrs. Clinton B. Fisk, widely and favorably known throughout the Church, was chosen to fill this responsible position, and during the fifteen years of her leadership has proven herself a tower of strength to the cause so dear to her heart.

The first corresponding secretary, Mrs. Elizabeth Lownes Rust, during nearly twenty years gave to the young Society a service as rare as it was broad and inspiring. To her tireless enthusiasm and devoted labor the Society in large part owes its very existence. In October, 1899, she entered upon the higher service, and in the same month Mrs. Delia Lathrop Williams, of Delaware, Ohio, was called to fill the place left vacant. During the succeeding years Mrs. Williams has shown herself in every way worthy to be the successor of the great leader.

A Translated Leader

In November, 1883, Mrs. F. A. Aiken, of Cincinnati, Ohio, was elected recording secretary, and up to this date she still worthily holds the position. A model recording secretary she is, and her services to the Society are as they have been during all years, invaluable. Mrs. George O. Thompson, of Cincinnati, Ohio, in 1889 was elected general treasurer of the Society, following Mrs. Delia Lathrop Williams, who was called to fill Mrs. Rust's position. A strong, patient, accurate and faithful treasurer she has been, and to her the Society owes a large meed of praise.

Their Names are in Heaven

There are many others among the leaders of this great organization, past and present, whom the Society delights to honor, but their names are written above. That The Woman's Home Missionary Society has abundantly proved its right to exist and its claim to the confidence of the Church cannot be doubted. That it may go on its glorious way so long as oppressed womanhood and childhood continue to call for sympathy and relief, should be the prayer of all true patriot and Christian hearts.

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